

Volume LXXXII



Number 27

THE CONGREGATIONALIST

Boston Thursday 8 July 1897



THE TENNESSEE CENTENNIAL EXPOSITION AT NASHVILLE

THE exposition is vastly larger and grander than I anticipated, and reflects credit on the nation as well as on Tennessee. It is especially beautiful under the night illuminations. I have never witnessed a spectacle more entrancing. It shows like a vision of dreamland.—President McKinley.



AMHERST'S COMMENCEMENT

The collegiate year, as President Gates's letter to the alumni made evident, has been one of efficient service in all the departments. The chief prospective addition to the equipment in buildings is the infirmary and private hospital, the gift of the Pratts of Brooklyn, who have already so frequently made the college their debtor through their generous provision for its many needs. This infirmary with the site will cost \$25,000. The Boltwood estate of thirty acres has been added to the college grounds, and will be in due time incorporated into the campus. D. Willis James of New York provides funds for this desirable addition. The income for 1896 was \$106,000, which is an increase of \$26,000 over the last year before President Gates took the helm. While constant development of the scientific courses is to be noted there is no disposition to make the degree of B. S. stand for any less work than that signified by B. A.

The class which graduated last Wednesday numbered ninety-eight men, twenty-eight of whom received the degree of Bachelor of Arts. Seven of the graduates are sons of members of the faculty, and three of them spoke on the Commencement stage. Amherst offers unusual inducements now in entrance prizes, \$500 being awarded to the Freshman who passes the best examination for the classical course and \$300 to the one best qualified to enter the scientific course. Since Dr. Tuttle's departure to Worcester the college pulpit has been occupied by the professors in rotation and by clergymen from abroad, though President Gates announces that the trustees are looking for the right man to fill the place of college pastor. Meantime a step forward in the Christian life of the college is taken in the decision to have a Y. M. C. A. general secretary, Dr. Hubert L. Clark, a recent graduate, having been engaged to devote a part of his time to such work while serving also as assistant in the biology department. The trustees elected by the alumni are Rev. Dr. C. H. Parkhurst and Charles M. Pratt.

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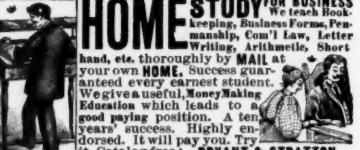
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Volume LXXXII

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WITHOUT considering the migrations of the thousands of active leaders and workers in our churches who have already laid plans to flee to the seashore, mountains or country, what a tangled network would result from an attempt to trace the movements of the ministers merely in any given Congregational center. Our news columns from week to week indicate what is taking place in different localities. This week, through returns which we print, our readers can judge partially of the status of summer work and worship in the neighborhood of Boston. Of the twenty-five pastors or so who gave us explicit information as to their proposed whereabouts, nearly a score will seek rest and pleasure in New England, some of them at their own summer homes. Remarkably few, it will be noticed, have set their hearts upon a trip abroad. The worshipers who remain at home during the warm period will doubtless miss the accustomed voices from the pulpit, but they have some compensation in the large list of noteworthy names of men who stand high in the denomination throughout the country, and who will be accessible to Boston and suburban Congregationalists. As to the churches generally, our returns show that the great majority will continue the usual order of services, a few only closing their doors a part or all of the time, some for needed repairs. About a dozen hold union services with churches of their own or some other order. We welcome the sister churches within our doors for warm weather fellowship, and we bid Godspeed to the departing pastors and worshipers who, under the influences of nature and nature's God, will not forget their home companions.

Mr. B. Fay Mills, the well-known evangelist, preached in Boston last Sunday morning in the Church of the Disciples (Unitarian) and in the afternoon on the Common, on the invitation of Rev. Edward Everett Hale. We wrote to Mr. Mills not long ago in regard to the truth of recent reports that he had identified himself with the Unitarians, which have naturally received further credence through his acceptance of Dr. Hale's invitation, and we print his letter denying their accuracy on page 61. The reports seemed to us improbable

because Mr. Mills has so long been known as an evangelist, most of his ministerial life, we believe, having been devoted in many places to preaching Christ as the divine Saviour of sinners. The whole history of American Unitarianism shows that it is out of sympathy with this sort of hand-to-hand evangelism. An indorsement of its platform, "The religion of Jesus as summed up in love to God and love to man," would certainly not disqualify one for membership in the orthodox Congregational ministry (the phrase belongs to Mr. Mills), but satisfaction with this platform, and this alone, in the Unitarian understanding of it, which is that which Mr. Mills here indorses, in our opinion would disqualify. For the Unitarian interpretation of the words ignores man's helplessness in sin and the personal intervention of God in Christ to save him. No orthodox Congregational council, we believe, would advise ordination or installation or accept into fellowship a man who presented this as the sole statement of his belief. Christianity is God's seeking after man—redemption in order to character. The orthodox Congregational churches are no more ready than they were nearly a century ago to accept as teachers men who ignore sin and fail to give due emphasis to the mediatorial work of Christ.

Professor Morse's resignation at Amherst, on the eve of Commencement week, precipitated what for a time appeared to be a crisis. The immediate tension, however, was removed on Wednesday, when he yielded to the urgent request of the trustees and consented to retain the chair of history which he has for so many years adorned. He was assured that after the current year he is to have full control of his department, and will select his own assistants. This happy outcome of several days of tension gratified the faculty, the students and the alumni, all of which parties had indicated plainly on which side their sympathies lay in the question at issue. In spite of many requests from influential bodies and from prominent individuals, the trustees did not see fit to investigate at this time the broader subject of the adequacy of the present administration to command the confidence of those whose support is essential if the college is to continue to hold its historic place among New England institutions. On this question there is a division of opinion among the trustees, and they acted wisely, no doubt, in adjourning the agitation of this matter until the feeling occasioned by the Morse incident has altogether subsided. Certainly, whatever may eventually be done, no action affecting the head of the institution ought to be taken without rendering at the same time the amplest justice to him and to the many excellent features of his administration.

In view of its relations to the literature, education and art of the whole country, there is hardly a more important office in the gift of the President than that of the

librarian of Congress. In its present urgency, in view of the transfer of the books to their new home and in its possibilities of influence, the place demanded both an experienced librarian to organize the new force and make the most of the new machinery and a scholar who would know how to make all useful in wide relations with the colleges and the other great libraries of the country. In appointing Mr. John Russell Young the President seems to have thought little of these responsibilities. The new appointee is entirely without experience of library work and, if the tone of the newspapers in commenting upon his appointment, even when they are personally friendly to him, may be taken as an indication, is directly under obligation to the politicians for his place, and not unlikely to use it for political ends. We shall hope for the best, but the appointment is distinctly disappointing when the best that can be made of it is said.

It was fitting that the late Archbishop Benson should have anticipated the time for the decennial meeting of the Lambeth Conference of bishops affiliated with the Church of England in order that it might at once follow upon the celebration of the queen's jubilee and recall the 1300th anniversary of the landing of Augustine in Kent. This is the fourth meeting of the conference. The most important action of the third conference, nine years ago, was the adoption of the so-called Lambeth articles or conditions of organic reunion among the churches. There were 144 bishops in 1867, when the first conference met, but 250 invitations have been sent out and about 200 are expected to take part in the present meeting—a fair measure of the growth in dioceses if not in members of the English and American Episcopal churches in thirty years. There has been a steady progress, also, in that time, of high claims in behalf of the episcopal order of unbroken descent from the apostles, and the bishops have steadily increased their relative influence in the church. The conference met June 30, and will sit, with adjournments for pilgrimages to Canterbury and other places of historic interest to the English Church, through July and part of August, ending with a great public service at St. Paul's on August 12, the day when the London season definitely closes.

One sign that there is a large measure of aggressive Christianity in the world today is found in the amount of work going on in behalf of prisoners. Their welfare lies particularly close to the heart of Mr. Moody, and during the past year or two he has set on foot several important enterprises designed to reach and save them. Major Whittle also, as a little article in our columns last week showed, is entering this field of activity with the devotion which marks all his evangelistic work. A large part of Mrs. Ballington Booth's time is now given to laboring in prisons, and this phase

of the work of the American Volunteers is likely to assume greater prominence. Such a little book as Mrs. Booth's touching story entitled *Did the Pardon Come too Late?* shows what can be accomplished by tactful and persistent effort. The great problem in all prison work is to secure for the men on their release a chance to earn an honest living. Mrs. Booth is appealing strongly to the Christian public to give "her boys," as she calls them, a chance. She could place today men on farms or in stables, and her list includes men who have been skilled painters and carpenters. She may be addressed at 34 Union Square, New York city. Naturally she is cautious about recommending men unless she fully believes that they have undergone a radical change of purpose. Surely one follows Christ very closely who not only visits the prisoner when he is behind the bars, but who stands by him when released and tries to restore him to a useful manhood.

THE REST SEEKERS

Ostensibly we go away from home in summertime for rest. The excitements and responsibilities of work, the burdens of home care, the exactions of social life seem too heavy to be carried through mid-summer heats. Too many of us, however, in going merely substitute a new excitement for the old. We give up home comforts, but do not lay aside the hurry of our lives or the burden of home cares. The whirl of travel or of social gayety in new surroundings still withdraws from us the needed rest.

To make the most of a vacation, long or short, there must be absolute withdrawal of the mind from home perplexities and cares. As Cincinnatus dropped his plow, careless whether the furrow was ever to be ended, we must drop our tasks and worries. It seems cold-hearted to shut the needs of others out of thought, but it is not really so. For the moment rest is duty, and rest can only come when we possess a quiet mind. Men like to go to sea in their vacations because the isolation of the ocean voyage compels abstention from all cares and worries, but the same result may be secured by the deliberate and persistent action of the will. If home responsibilities have the first claim, let us stay at home and devote our thoughts to them. If rest is duty, even for a day, it is duty also to shut ourselves from care and worry in an atmosphere of calculated isolation through which no care is permitted to enter. This habit of mind which dismisses care, excepting in its permitted hours, is the foundation of all true rest. It is not heartlessness. It is an ordering of life founded on faith in God.

Rest in vacation may at first be idleness. Mere quiet gazing at green fields, the shadows on high mountain walls, the changeful levels of the sea is what tired eyes most crave. Yet our mood quickly changes. Springs of energy begin to flow again and must find channels for their flowing. Idleness loses its charm and we begin, like boys let out of school, to ask for something to do. Occupation is the next condition of successful rest. The day or week or month of holiday is come. Then may the hobby that has stood pawing impatiently so long be ridden again. Then the cyclometer begins to register its long spins. Then books are read and other books are planned or written which the taskwork, happy though it may have been, kept in the background.

The law of rest is change. He who reads the same books, does the same work, talks with the same people in vacation as in all the year loses the charm of refreshment which comes with novelty. Most of us are dependent on the presence of our fellowmen, but we shall appreciate our own home circle better if we have mingled with new people while we were away. We ought to be more appreciative and less fault-finding with our own acquaintances for our discovery of the substantial identity of human nature everywhere.

Such a vacation, wisely used, is worth all the excitements of the hurrying routes of travel and the crowding gayeties of great hotels. If ever in our busy lives we ought to look nature in the face and quietly interrogate our own hearts and meet men in the simplicity of an unselfish brotherhood and look up with a child's quietude of faith to God, it is when in his providence we are permitted to lay aside our cares and go forth on a furlough from life's urgent battlefield.

ALMA MATER'S HOLD UPON HER SONS

It is natural and right that at the Commencement season the place of prominence and honor should be accorded to the graduating classes. The occasion marks the culmination of years of toil, and from the day of entrance upon a college course high hopes have been cherished regarding the moment that would mark the transition from academic halls to the world of action. But, essential as are the graduates to the festivities of Commencement week, that would be an unfortunate institution which had no sons or daughters to return, bringing back their tried devotion and renewing there again their loyalty. The background of all the Commencements that have taken place over the land this year has been occupied by alumni, and their presence in the picture is hardly less significant than the bright and ardent faces of the young men and the young women who are most conspicuous in the scene.

The increasing tendency among the graduates of schools and colleges to return to their academic home means much, both for the men themselves and the institutions where they have been trained. No busy man in these days drops his professional or mercantile cares for two or three days unless he believes that he is to be the gainer in body, mind or spirit by yielding to the impulse which draws him away from his desk. Nothing short of a visit at Thanksgiving time to the old homestead can do as much for the man perplexed and weighed down with many pressing cares as a whiff of the air which he used to breathe when he was a student, as to look at the hills and valleys through which he used to ramble in the rich comradeship of days long gone by. To shake the hand of a professor who awakened the thirst for learning, to look once more into the eyes of a faithful chum, to enter the familiar chapel or recitation-room, to feel again the thrill which comes from the stirring of tender memories—all these sources of quickening and inspiration are worth much to a man.

Colleges do well to encourage the return of their graduates. Even if they sometimes come back in a critical mood, their very presence betokens an interest which the college could ill afford to spare, while the opportunities afforded for conference and a better understanding of existing conditions

are sure to make for the welfare of the institution. *Alma mater's* hold upon her sons is sure. Other friends are formed, perhaps, after entering the world; family ties multiply; the profession or the business yields its peculiar rewards; life becomes broader, richer, deeper in many ways, but down deep in his heart the true college man reserves a place which belongs only to the mother that fostered his intellectual and moral nature and sent him out into the world equipped to do in it a man's work.

A SIMILAR PROBLEM ON BOTH SIDES OF THE SEA

The increasing number of Congregationalists who believe that our churches, particularly in large cities, can be profitably federated more closely in order to carry on their common work will be interested to learn that our brethren in London are confronting conditions quite similar to those facing us in Boston, New York, Chicago and other important Congregational centers. For a number of years the London Congregational Union has represented the sisterhood of churches, not merely in carrying forward missionary work among the poor, but in the equally important task of church extension. It has had, and still has, a capable and honored secretary, Rev. Andrew Mearns, who, if he had done nothing more than give the world the soul-stirring book entitled *The Bitter Cry of Outcast London*, would not have lived in vain. Recently, owing probably to the absorption of individual churches in their own work, the union has suffered for lack of sufficient resources, and, indeed, a debt of \$5,000 has been rolled up.

This state of affairs has caused the appointment of a special commission, which has considered exhaustively the functions and methods of the union. Its report, just rendered, is valuable, not merely as an expression of confidence, but as a reaffirmation of the necessity of such an organization as the union, and as a call to heartier support of it. Meantime generous friends have cleared away its debt, and at the annual meeting at the City Temple the note of a forward movement was sounded. Veteran pastors, like Dr. Guinness Rogers, and prominent laymen, like Mr. Albert Spicer, pleaded earnestly for such a backing on the part of the churches as will enable the union to do the great work incumbent upon it, if Congregationalism would keep pace in any degree with the tremendous growth of the world's greatest city. At this meeting emphasis was laid particularly on the duty of flourishing churches towards those which have become financially embarrassed. Mr. A. Spicer suggested that if one strong church would enter into helpful relations with one weak church great good would come to both, while the responsibility of all for each was stated in the strongest terms.

We are interested in the plans and problems of the London Union, not merely because of our sympathy with our English brethren, but because we need on this side of the water to gain from them all the light we can on the important work which we as a denomination have to do in the cities. It looks as if the era of excessive individualism in our church life were passing away both in England and in America, and as if the principle of fellowship were in a way to get its proper recognition. It is a splendid thing when in addition to

the cultivation of its own field, and in addition to building up a strong and fruitful individual life, a Congregational church considers thoughtfully and prayerfully its duties to its neighboring churches and gladly bears its full share in every wise, cooperative movement designed to strengthen Congregationalism all along the line.

THE VALUE OF COLLEGE ATHLETICS

The season of college athletics for another year has just closed. More than the usual amount of comment upon the subject has been made and some features of the various contests have caused adverse criticisms. Some people believe that undue heed is paid to athletic pre-eminence in many institutions of learning, but most of the unfriendly observations come from persons who seem to have failed to weigh the matter in all its aspects. We are not indiscriminate advocates of college athletic sports, as they now are carried on, but we have no hesitation in defending them heartily on the whole.

It needs to be remembered, at the outset, that they are not regarded in any institution as of primary importance. The great work of education goes on steadily. The languages, the sciences and the arts are nowhere pushed into the background by athletics. Probably there is no college or university in our whole country which has not raised its standard of intellectual excellence, broadened its range of research, and turned out, both relatively and absolutely, a larger proportion of graduates mentally well equipped since athletics became prominent in the college world than ever before. Loyalty to sound learning and high culture need have no fear of athletics. They are allies for a common end, and the educational aim always will be, as it ought to be, recognized as far and away the more important.

This is true, alike directly and indirectly, because of the moral value of athletics. We merely allude in passing to the self-evident importance of exercise and sport to sound health, and therefore to the best intellectual achievement. What we now have chiefly in mind is the moral value of the discipline of athletic training. Let him who doubts it reflect what this discipline means. It means the cultivation of the habit of self-sacrifice. It means the study and practice of rigid obedience to rule and law. It means the utmost thoroughness of service. It means the surrender of indulgence, devotion to an orderly, temperate, regular manner of life, and at a time when the hot blood of youth prompts often to a carelessness, and even a recklessness, which need just such intelligent, purposeful repression. It means loyalty to a high ideal of individual honor. It means learning to work with others for a common end in the most loyal co-operation. It means almost entire forgetfulness of self and absorption in promoting the general good, the success and honor of the university.

Every student who trains himself for an athletic contest understands perfectly that his own chance of the highest honors is small. Many a competitor will press him closely, and perhaps win. Scores may strive together, but only a very few can succeed. Personal hope of triumph is a legitimate motive and is present to him, but it is comparatively slight. To be able to help his crew or team to win at last, to gain honor

for his college—this is his chief object. Who will dare to call it ignoble? Moreover, this spirit is not confined to the few who battle for each institution against its rivals. It pervades the whole college world. Scores, not to say hundreds, of men engage in the different sports with zest and benefit, from whom the final selection of representatives is made. The same spirit of self-sacrifice for the common good and the same high ideal of honor are taught to one and all. The moral value of this is obvious. Moreover, the testimony of college authorities is uniform, we believe, that dissipation among students has decreased largely since athletics became so popular.

Two objections to such athletic contests deserve notice. One is that physical harm may result. The facts that injuries sometimes are received in football and that the exhaustion of a hard fought boat race sometimes weakens an oarsman for life are made much of. But it should be remembered that under proper regulations, such as now exist, serious injuries rarely occur, and that no man is allowed to enter a contest, or even to train for one, who is not first approved as fit, and then carefully watched day by day by a competent physician. Most of the harm received in boating, for instance, dates back to the early days of the sport, before proper caution was exercised. Most of the college athletes of the last fifteen years are now healthy and active, and more so than the great majority of their contemporaries who neglected athletics. And, even if occasionally a young man were injured for life, we are not sure that the price would be too high to be paid for the advantages which the general interest of college men in athletics secures.

The other objection is that college contests are attended by reckless betting and are followed by carousings, especially by the winners. To some extent this is true, but not to any such degree as many suppose. The gambling and carousing is done largely not by actual students but by the hundreds of professional sporting men and others who don college colors and pretend to be students. When actual college men are at fault, they generally are those—few in proportion to all—who would gamble and carouse if there were no college contests. So far as this objection has force, it is to be met not by abolishing the competitions but by toning up still more highly that manhood which already is so honorable a characteristic of collegians. Observation from both the inside and the outside for thirty-five years has convinced us that college athletics are of great and growing value, and that whatever objections really lie against them have an ever lessening weight.

THE RECORDED PRAYERS OF JESUS

To all who look to Jesus Christ as an example worthy of imitation, whether they regard themselves as Christians or not, the fact that he believed in prayer and made it his custom to pray should have the strongest weight. Prayer plainly had the utmost value for him and he clearly believed that all men must find it equally valuable for themselves. He prayed in his hours of emergency and so, probably, does everybody. A famous man once said, "I do not believe much in the common theory about prayer, but I am sure that, if I were to find myself adrift in an open boat in midocean,

I should pray to God as earnestly as anybody else would." But Jesus also prayed when he was happy, and with as much conviction of the propriety and value of prayer then as at any other time.

His prayers should serve us as examples by reason of the absolute assurance of God's interest in us and tender concern for us on which they are based. He went to his Father in that childlike, trustful spirit which he has bidden us cherish. And the underlying mood was always that which came to the surface in that terrible hour of anguish in Gethsemane, "Nevertheless, not my will but thine be done." It is noticeable how conspicuous in them was thanksgiving. True gratitude to God or man seeks expression. Their unselfishness also strikes us. Jesus did not think first and chiefly of himself and of what he wished or did not wish. He loved to pray for others and his prayers for them reveal his longing for their highest, holiest welfare.

Simplicity, sincerity, earnestness, reverence and a mighty faith—these are the characteristics of the prayers of Christ so far as his utterances of this sort are recorded. If we were to study them more frequently and absorb their spirit more fully, there would be great benefit to our own petitions, whether private or public. If some ministers who, doubtless unconsciously, have contracted the habit—we had almost said the disease—of addressing more or less philosophical essays to the Lord instead of prayers, would try to learn how to pray as Jesus himself did, there would be an immediate and notable improvement in the tone and value of services of public worship.

CURRENT HISTORY

The State of the Treasury

The Government's fiscal year, which closed with the last day of June, shows a deficit of a little over \$22,000,000 against nearly \$70,000,000 in 1894. The returns of recent months, swollen by the great importations of merchandise in anticipation of the passage of the tariff bill, show a balance on the favorable side amounting for June to \$13,650,014. Much of this deficit last year and every year is due to the extravagance of Congress. It must be uncertain what the new tariff will produce, though the estimate is \$175,000,000 for the first year and \$200,000,000 a year later on, but it is never uncertain that a nation, like an individual, is bound, except in times of great emergency, to live within its income. The Government has always had revenue enough if it had only handled its income as a prudent business man or housekeeper does in times of lessened receipts. It is the extravagance of Congress rather than the failure of resources which has rolled up the recent debt.

The Delayed Tariff

The Republican leaders in the Senate hoped to pass the tariff bill before adjourning over Independence Day, but the hope was defeated by their own differences of opinion. Cotton bagging and cotton ties went to the free list against the will of the leaders, and the duty on pine lumber was cut from \$2 to \$1 per 1,000 feet. The New England senators have been roundly denounced for voting to put a heavy tax on hides, which have long been free. What an amateur piece of patchwork the whole bill has come to be is shown by the debate upon the revenue feature. About \$20,000,000 were needed. The extra beer tax, which would

have produced it easily, was abandoned in deference to the brewers. The tea tax went in fear of the cry for a free breakfast table. The tax on bank checks was given up as a hindrance to trade. What to tax without meeting a like protest nobody knew. Then Senator Lodge of Massachusetts suggested a stamp tax on the issue and transfer of stocks and bonds, which delighted the caucus, and it was forthwith ordered to be incorporated in the bill, though nobody knows what it will produce and the inevitable protest of those who fear to be taxed may force it out again. In some form the bill will probably reach a conference committee some day next week and the six or eight Republican conferences will then put it in final shape for passage. In the meantime, Mr. Dingley reckons, the delay is costing the country \$200,000 a day in revenue, and the bill's chance of producing a surplus the first year is wholly gone.

American Exports

Large exports of steel rails for India, a constantly increasing export of steel billets and manufactured steel to England, competing in the home markets with the English iron masters, and rumors of the transfer of English iron plants, in whole or in part, to the Great Lakes seem to indicate a great future for the American export trade in steel, due to the fact that the greatest and best deposits of Bessemer ore in the world are those on the south shore of Lake Superior. The American export of apples to Germany has been very large this year, and they have been popular on account of their good quality and reasonable price. The German agrarian newspapers are calling upon the government for a tax and warning German farmers to graft their trees.

A Widespread Strike

The miners of bituminous coal all through the middle West have struck for higher wages. An army of nearly 300,000 men is engaged in the trade under admittedly hard conditions of work and pay. In many sections the miners' organization is strong, but there are weak spots in the line, and it is feared that failure to co-operate in some localities may weaken the attempt. The strike order declares that prosperous times are already here, that prices are rising, and that the time is therefore favorable for an attempt to secure a share of the better conditions. The unions are not well supplied with funds, but claim that the time is favorable because most of the men have garden patches, by working in which they can help support themselves. The coal operators say that higher wages cannot be paid. Apparently there has been an overdevelopment of bituminous coal mines and an overimportation of foreign labor. The condition of the men is hard, and it is to be wished that some way might be found to better it without the slow misery and starvation of a strike.

Accidents to Endeavorers

The great westward moving army of Endeavorers bound for San Francisco has not reached its destination without loss of life by the way. A rear end collision between two sections of a train too closely following each other killed three and injured more than twenty passengers, all Endeavor delegates except one of the killed, who was stealing a ride on the platform of the baggage car. Another collision between trains on which Endeavorers were riding on the Vandalia road killed two railroad em-

ployés and injured two others, but all the passengers escaped unharmed. In Colorado a coach load of Endeavorers was overturned and two of the passengers killed. The problem of the railroads is a difficult one. At Ogden, Utah, some forty trains were to be handled at about the same hour on a single day.

The Mayor of Greater New York

The political situation in New York and Brooklyn grows steadily more interesting. On the one side is Tammany Hall, which has made a shrewd bargain to ignore the division of the Democrats on the currency question and to fight the autumn mayoralty campaign on the cry of home rule and opposition to the Raines law putting restraints and a tax on liquor selling. Its plan is to wait and nominate the most available man after the other side has made its nomination. To this plan objection is made by many Democrats who are unwilling to indorse free silver, and many more who will only vote for a Democratic candidate who shall be as good a representative of the civic spirit as any man nominated by the Citizens' Union. On the Republican side there is a recognition, more or less cordial, of the difficulty of winning without a coalition with the Citizens' Union, but great reluctance to allow the union to take the lead in nominating or to accept a candidate who is absolutely unpledged. Pres. Seth Low of Columbia is the Citizens' Union's first choice, but is distasteful to the Republican machine because of his record as non-partisan mayor of Brooklyn, and because of a recent letter in which, while he refused the use of his name unless it would serve as a unifying force, he at the same time declared that he would take the office only upon condition of being unpledged to any man or any course of action. Standing between the two parties, with a large and growing enrolled membership and dissatisfied elements on both sides, the Citizens' Union seems to be master of the situation, and will probably make a nomination which will secure Republican indorsement with a good chance to carry the election.

British Foreign Problems

Now that the jubilee is over the English have serious problems of statecraft to take up their attention. First in order of importance is the discontent of India, which has found expression in riots at such widely separated points as Bombay, Lahore, Simla and Calcutta. Plague, famine and earthquake have combined to disturb the relations of the natives to the government and the Turkish victories in Thessaly have made the Mohammedans restless. At Poona two British officers were waylaid and one of them killed. In Calcutta Europeans have been hooted and stoned and the mobs, scattered by the fire of the troops, were finally dispersed only by concessions which are likely to be the seeds of further trouble. Over a thousand of the rioters were killed by the fire of the troops. In Simla, under the shadow of the central government, the Mohammedan rioters were only put down by military force. Until the return of the rains has brought promise of harvest and the plague has been stamped or worn itself out, there is little hope of quiet. The worst of the problem from the liberal British point of view is that the discontent is educated discontent, the product of the state colleges, which teach Western science without teaching Christian morality.

The reported purchase by Dr. Leyds, the

agent of the Transvaal, in connection with a German company of a large share in the railroad and harbor concession at Delagoa Bay in southeast Africa threatens the commercial control of that vital entrance to Rhodesia and the Afrikander republics. The political control still remains in Portuguese hands with a reversion in favor of England, but the securing of that reversion will be more difficult than ever if the Germans get a foothold even for commercial purposes in the bay.

The Sultan's Waiting Game

The Turk is playing his old astute and successful game of delay, hoping for an opportunity of sowing discord among the Powers. At our distance the moves of the game sometimes appear to overlap each other, as when a single day brought word that the sultan's foreign minister had announced at the peace conference that his master could not and would not evacuate Thessaly, and a "semi-official" statement by way of Hamburg that peace would be concluded in "about three weeks." The resignation of the Turkish commander on the ground that his troops would rebel if ordered out of Thessaly looks like another move in the same skillful game. Everything depends upon the union of the Powers, and this the sultan knows is maintained with difficulty. His appeal to Turkish public opinion would be the best bit of farce of the whole play if it were not so clear that Mohammedan fanaticism is thoroughly aroused and only waits for a word to break out into action, and were it not that there are ugly rumors of the gathering of bands of sturdy ruffians in Constantinople ready for rioting at a word from the court. Greece has maintained her self-posse under extraordinarily trying circumstances, but evidently fears that the armistice is only a truce.

A Canadian Constitutional Crisis

Canada has just escaped a serious strain due to its radically defective constitution. The Dominion Parliament is modeled after that of Great Britain. The Senate, instead of being representative of the political divisions of the country and at least indirectly chosen by the people, as in the United States, is made up of governmental appointees who hold their seats on a life tenure, so that the body is practically a Canadian House of Lords. The Conservatives have been in power and exercised the right of appointment for so long that the Senate is overwhelmingly Conservative as the House of Commons is for the moment overwhelmingly Liberal. The Commons passed a railroad bill which the Senate refused to agree to, and a deadlock which must have compelled the reconstruction of the constitution was only avoided by the retreat of the Senate from its position. The momentary difficulty is avoided, but the permanent inconvenience of having a legislative house which does not respond to the sentiments of the people, and may at any moment precipitate a crisis by blocking legislation, remains.

IN BRIEF

A speech from the faithful janitor, who for nearly thirty years has been an important and highly esteemed functionary, was one of the novel features of the Class Day festivities at a Western college. That's right. Give the janitors and sextons their due.

The women of Massachusetts over fourteen

years of age exceed the men of the same age by 71,000. Here, apparently, is an unprecedented chance for the unmarried men of other parts. But then the women of Massachusetts set a high standard for their liking of men.

One of our English religious contemporaries does us the honor in a single recent issue to refer, with credit, of course, to no less than three recent articles in our columns and to reprint and comment upon them to the extent of nearly five columns. We are glad of such evidence that *The Congregationalist* has something of an international hearing.

The official statistics bear out the assertion of Dr. Williams, in his *Christian Life in Germany*, that the accessions to Rome from the Protestant Church are more than equaled by gains from Romanism. According to the figures quoted by the *Independent* from the *Theologisches Jahrbuch* there were 2,866 conversions to the Prussian State Church from the Catholics, while the total losses to the Catholics were 292.

The course of summer lectures for young people, under the care of the Old South Association in Boston, is to be devoted to the Anti-Slavery Struggle. The first lecture will be given on Wednesday afternoon, July 14, by W. L. Garrison, Jr., on William Lloyd Garrison, or Anti-Slavery on the Platform. Wendell Phillips, Parker, Whittier, Mrs. Stowe, Sumner, John Brown and Lincoln will be the subjects on successive Wednesday afternoons.

The English newspapers are expressing great surprise because the senior wrangler of the year at Cambridge University was educated in the Board or public schools. If the English public schools were broader and better that would, no doubt, be common, as it is in America. Mr. W. H. Austin, the successful student in question, we note is a member of a Congregational church, and twenty out of thirty-eight senior wranglers since 1860 have been Nonconformists.

There will be few pulpit exchanges this summer the participants in which will travel as far as Rev. E. G. Thurber, D. D., of the American Chapel in Paris and Rev. S. B. Rossiter, D. D., of the North Presbyterian Church, New York. The arrangement covers three months and Dr. Thurber is already this side the water. He brings encouraging tidings of the progress of various Christian movements in the French capital and particularly of the work for the American art students which has been carried on the past winter by Rev. James Paxton, a son of Professor Paxton of Princeton.

Sir Wilfred Laurier, the Canadian premier, is quite the most notable of the colonial representatives in London. He has kept his head through all the flattery and clamor of the jubilee time and has once and again given the English politicians much to think about. His latest utterance to the effect that the greatest service which Canada can render to the British empire is to foster the kindest feelings toward the United States, remove prejudices and work for Anglo-American good will will do something, we hope, to offset the teasing clamor of little people on both sides of the line and confirm the friendship which should, and must, exist between Canada and the United States.

There is little danger that the countless admirers of Professor Drummond will weary of reading estimates of him when passed by those who were in a position to judge him fairly and well. We are therefore glad to be able to put before our readers this week Dr. Stalker's beautiful tribute, which is all the more significant because his theological position in certain particulars differs materially from that occupied by Professor Drummond. There is another equally discriminating tribute to the dead Scotchman by Rev. D. M.

Ross, who writes in the July *McClure's*. He belonged to the famous group called the Gaiety Club, in which Drummond was a central figure.

We stated two weeks ago in connection with other matters of collegiate unrest, on the authority of a widely copied news item, that the State University of Kansas graduated a class of one this year. It seems that the information was unreliable. The institution has been injured, as we stated, by political interference with its teaching force but not to the extent of reducing its classes almost to the vanishing point. A correspondent who is in the university calls our attention to the mistake, which we are glad to correct. The graduating class this year numbers over 100. How the original error started we are quite at a loss to imagine, but it is pleasant to know that so important an institution has not suffered so complete an eclipse.

A British Columbia correspondent of the Toronto *Christian Guardian* warns men in the East against joining in the rush to the new gold fields. British Columbia, he says, "is crowded with all ranks of men that cannot secure employment. Capitalists and practical miners are the only men needed in the Kootenay district. Others must beg or starve. Such are the facts now, and, I am sorry to write, it is getting daily worse, because of the multitude wending their way to the mining towns to obtain situations." This is a warning which needs to be repeated as often as there is a new mining excitement in the West. The prizes are few, the competition keen and the suffering sure for those who have only their hands for capital.

The appointment of Prof. Arthur S. Hardy of Dartmouth as minister to Persia is an admirable one. The Washington dispatches to one of our "great" city newspapers apologizes for it by saying, "The minister to Persia has no diplomatic importance, and has been hitherto given on occasions to literary men." This is nonsense. Its facts are as much awry as its grammar. Our best diplomats have been men of literary reputation, like Professor Hardy. And as to diplomatic importance Persia is a Mohammedan country, where the resident Americans may any day be in peril of their lives. It is this view of foreign diplomacy which has often brought American influence into contempt in foreign lands. No other great nation regards a mission to any court on earth as of "no diplomatic importance."

The Los Angeles *Times* pertinently and emphatically suggests that during the '97 convention "the San Francisco papers, with one accord, withhold their hands and decline to make crime, scandal, outrage, deceit and stories of the prison and the gallows the leading articles in their columns." This is not only a high tribute to the character of the Christian youth of the country, but an acknowledgment that the secular press of San Francisco is not above criticism. Even if the majority of readers welcome sensational literature it surely is within the power of the press to educate them up to a higher level, and we hope the visit of the Endeavorers will make for this end. The *Times* deserves our gratitude for its suggestion, which will be fervently echoed by thousands of parents.

A man sent a poem to a Western religious contemporary, which it published on its cover, attributing it to the sender, when it really came from the pen of John Greenleaf Whittier. Some of the admirers of the Quaker poet recognized the lines. The editor, being informed, declared that he received the poem in an envelope containing also an obituary. He tossed the obituary into the wastebasket and printed the poem, thinking that it was a separate contribution. The sender of the poem, being called to account, affirms that he

intended it as a part of the obituary. We learn wisdom by experience, and the next time that editor receives a poem and an obituary in the same envelope he will probably print the obituary and throw the poem into the wastebasket. It is a risky thing to take liberties with obituaries.

Mrs. Mary H. Hunt, the indefatigable advocate of the education of youth concerning the effects of alcohol, may well be pleased with the results of her three months' hard campaign in Illinois. She succeeded at last in securing the passage of a law requiring in the public schools the study of physiological temperance. This puts the great State of Illinois in line with forty other States of the Union which have taken similar action. Mrs. Hunt is the happy possessor of the pens with which the governors of these various States signed the laws which she has been so instrumental in carrying through the legislative assemblies. She also brings back to her Boston home a letter of warm appreciation of her services in Illinois, signed by the president of the Senate, the speaker of the House and the chairman of the committee on education.

The expert statistician, F. W. Hewes, contributes to the *Outlook* a valuable article showing what the leading denominations have been contributing to missionary work by ten-year periods, beginning as far back as 1815. The object of his study was to find out whether the present generation is giving as liberally to missions as our fathers and grandfathers did. The gratifying conclusion is reached and established by outline maps that the decade 1885-1894 greatly surpassed its predecessors—not only in the absolute amount given, but relatively as compared with the increase both of property and of population. We Congregationalists can look with satisfaction upon the map which puts our denomination in the van of fourteen others when judged by the amount contributed annually to missions on the basis of the church property owned.

Not infrequently we have occasion to comment on displays of rowdyism on the part of college men, which are usually traceable to a boisterous few, but which, none the less, attach a measure of discredit to the institution and the class with which they are connected. We are, therefore, all the more ready to point out instances in which college men display self-control and dignity. There has been of late considerable ill feeling at a certain college toward the administration, and this would naturally find expression in connection with the more frolicsome features of Commencement week. The Senior Class, however, largely because of the determination of two or three men in it, decided to refrain from all shouts and utterances which could be construed as uncomplimentary to the official head of the college. This was certainly the manly and the gentlemanly course of action.

One who signs himself an Oriental Christian studying Western civilization writes to us inquiring if the money expended in doing honor to the queen might not better have been used in relieving distress in various parts of the world. "Was it not like the Bradley-Martin ball in the way in which money was wasted and like heathen celebrations in pageantry and display?" It does not require a vast deal of penetration of mind to differentiate the queen's jubilee from the Bradley-Martin affair. To permit the sixtieth anniversary of the reign of one of the world's greatest sovereigns to pass without recognizing it would be doing despite to the best instincts of millions of hearts, and a celebration once entered upon cannot be restricted in its splendor by any local ideas of what constitutes a reasonable outlay of money. Of course the queen might have had a simple afternoon tea and then gone out to walk in the garden, but we doubt if the distress in India and Armenia would have been thereby relieved.

Tennessee's Centennial Exposition

A Creditable and Beautiful Display in the Capital City of the State

A city with such traditions as Nashville possesses, with such present resources and so honorable a name throughout the country, is just the one to give birth to a magnificent exposition like that which has been devised to signalize the centennial of the admission of Tennessee into the Union. Two miles to the west of the city a broad plateau, portions of which have hitherto been utilized as a riding park, was two years ago set apart to the uses of this exposition. The best business and executive talent of the city was brought into requisition to superintend operations. The usual amount of indifference and opposition had to be surmounted. State aid being slow in coming, private subscriptions were rallied in large numbers, and now, at an outlay of perhaps \$700,000, a city has been constructed which splendidly represents the genius, not only of Tennessee but of the entire South. Its landscape gardeners and architects have done their work admirably well, and the result is worth coming far to see. Opened May 1, it has steadily grown in popularity. Special days, like Negro Day, Fisk Day, Knoxville Day, and, greatest of all, Confederate Veterans' Day—which a fortnight ago brought to Nashville thousands of old soldiers from all over the South—have helped materially to increase the attendance. The many conventions of different bodies which have been or are to be held draw large delegations. Thousands, too, from the rural parts of the South will in the course of the summer visit the "centennial city," and to them it will be the marvel

of their lives. Every little while on the grounds or in the buildings one falls in with such plain, homespun people, who seem almost dazed by their surroundings. I recall one white-haired old farmer who could easily have passed for Rip Van Winkle, and whose astonishment over what he was seeing was hardly second to Rip's after his long sleep.

Any comparison with the World's Fair should take into account the vastly smaller outlay of money, but even then Tennesseans need not fear to have the two great displays mentioned in the same breath. They frankly confess that they have copied after the Columbian Exposition as respects grouping, material used and color, and indeed, as one strolls through the spacious grounds of the Nashville Exposition, he every instant is reminded of the glorious White City on Lake Michigan. Everything, to be sure, is on a reduced scale, but nothing seems a mere miniature. A definite order has governed the location of the buildings. The central structure is the Parthenon, an excellent reproduction of the edifice which was Athens's glory. It is built for permanency, and differs in that

respect from the other buildings on the ground. These are ranged at a proper distance from the Parthenon and from one another, and the principal ones are named the Auditorium, which has a hall seating 6,000 persons, the Woman's, the Children's, Commerce, Government, Agriculture, Hygiene and Education, Minerals and Forestry, Machinery, Negro, Transportation. Other smaller buildings stand for the interest taken in the exposition by other cities in the State, like Memphis and Knoxville, or by such organizations as the Knights of Pythias or the W. C. T. U. No modern fair is complete without its body of water, and at Nashville they have succeeded in providing a pretty pond, over which gondolas float, propelled by Dante and Raphael and one or two other of our old World's Fair acquaintances. One end of this little lake is spanned by a bridge, which imitates the Rialto in Venice and bears its name.

ity can do today. It would seem as if nowhere in the South was the new spirit of enterprise and inventiveness, which we rejoice to see creeping in everywhere, more regnant than in this city.

The Negro Building, also, will repay a whole day's study. In it have been brought together the tokens of the work of such institutions as Fisk University, Tuskegee Institute, Tillotson Institute and other schools for the black throughout the South, in which patient, self-denying men and women are showing the Negroes what to do with their hands and their brains. The capacity of the black man for achieving notable results along educational and industrial lines is over and again attested by these exhibits. They show that if he have but a mind to work he can aspire to compete with his white brethren as a carpenter, a blacksmith, a mason, farmer, and even as a teacher, artist, musician and author.

One likes to linger, also, in the sunny, airy Woman's Building, where gracious and high bred Southern damsels exercise a hospitality that has nothing perfunctory about it. This building is modeled after Andrew Jackson's "Hermitage," located twelve miles from Nashville, and in it have been massed many things that show the progress which womankind is making today, and the rank which she is taking in embroidery, picture-making, literature and the various sciences and arts. Fittingly enough, here are displayed models of the furniture which President Jackson used, as well as other relics,

which enable one to reread the past years in the life of the State and of the nation. There is a fine collection in this building also of photographs and autographs of distinguished men and women.

The Parthenon, as befits its name, is reserved for the display of paintings and sculpture. Almost every inch of space has been utilized. The pictures are hung with great care and discrimination, and the eye is satisfied at the same time that the mind is fed. Living American painters, whether residing in this country or across the sea, are brought to the fore, and there are some of the best paintings of such artists as Gifford, Chase, Champney, Enneking, J. G. Brown, Bridgman and Monks, while at the same time other schools and other times have their representatives. In the loan collection one comes across such choice bits as *Una and the Lion* by Church, *Holy Families* by Titian and by Francia, *sheep in a snowstorm* by Schenck, an entrancing stretch of meadow by Inness or one of Henrietta Ronner's fascinating cat pictures.

One sizable corner of the grounds is set apart for shows and entertainments like



THE PARTHENON

those of the Midway at Chicago. At Nashville this congeries of tents, booths and merry-go-rounds bears the appropriate name of Vanity Fair. The street in Cairo somewhat abbreviated, but fully as noisy as in Chicago, with the same patient old camels and excitable, yelling Arabs, the animal show, the mirror maze with its marvelous transformations, the Moorish Temple, the chutes and a dozen more odd and amusing freaks and aggregations exert their varied charms. Peculiar to this exposition, however, are the identical log cabins in which Abraham Lincoln and Jefferson Davis, who were both born in the same Kentucky county, passed their childhood days. Another original feature is a giant see-saw, which lifts you 200 feet into the air, thus affording a superb view of all the region round. Everybody, of course, visits and revisits Vanity Fair, and in the intervals of playing the "distinguished gentlemen" act on public platforms and at all hours of the day and evening members of our party could be met on Broadway or the Bowery pursuing their sociological investigations with apparent satisfaction to themselves and we trust with valuable moral results to at least one showman, who, after making promises which he did not fulfill, received from the courtly pastor of the Center Church, Hartford, precise information as to what constitutes a lie.

When night comes on and along the cornices of the great white buildings and over every turret, dome and column creep lines of electric flame, embroidering the dark background with golden threads and lighting up the evening sky for miles around, you seem transported into a fairy city. And as you linger at the Casino, sipping your coffee while the strains of music from Innes's splendid band float in, and happy groups come and go, it seems as if all the charm and beauty, all the grace and opulence of the southland have been caught and embodied in the great exposition. Thou hast wrought well, O Tennessee, and in thy enterprise and skill the nation sees the South that is yet to be.

H. A. B.

A CULMINATING SCENE IN THE QUEEN'S JUBILEE

AS DEPICTED BY AN EYE WITNESS

As we stood in St. Paul's Churchyard at the close of the thanksgiving service on June 22 and sang "All people that on earth do dwell" to the Old Hundredth, we felt the appropriateness of the jubilee celebration culminating in a religious service. At such a time of unbounded national rejoicing and focusing of earthly magnificence it was needful to remember One greater than all mortal monarchs, by whose favor they rule and in whose hand is the destiny of all empires.

That the celebration passed off so happily occasioned profound gratitude. There was not a little apprehension of unpleasant possibilities, and the nation heaved a sigh of relief when it learned that no serious mishap had occurred. So many thousands of people were packed in the houses and stands along the route of the royal progress, and so many who had not seats thought it prudent to remain at home, that the crowd in the streets was not so great as had been anticipated. It is difficult to speak positively, but the number of Americans who witnessed the procession seems to have fallen below the expectation. Certainly some who are now visiting on this side kept

clear of London on jubilee day. On the other hand, one hears of Americans immediately on landing paying touts large sums for seats, in some instances only to find on arrival in London that they had been swindled. A few days before the 22d there was a distinct slump in the price of seats.

The scene in St. Paul's Churchyard can never be forgotten by those who witnessed it. Forming a sort of amphitheater, the enclosure was thronged on all sides with human beings. Immediately in front of the cathedral were massed representatives of all nationalities, members of the British legislature (among them Lord Salisbury, ponderous and stolid, Mr. Balfour, gay and smiling, Mr. Chamberlain, dark and sinister, Sir William Harcourt, portly and genial), 500 white-robed choristers, a military band 200 strong, civic officers, and dignitaries of the Anglican, Roman, Greek and Nonconformist churches. As can be imagined, the infinitely varied costumes—from the gold and rose-pink swathing of Eastern princes to the plain frock coat and tall hat of the United States minister—made up a mosaic of resplendent color. Even the Nonconformists, who were allotted an excellent position, quite close to where her Majesty's carriage halted, contributed their quota to the variegated picture, Dr. Rogers, Dr. Barry, Dr. Mackennal, Dr. Monro Gibson, Mr. Price Hughes and others of the thirty having donned their academic robes. Dr. Parker, presumably because accompanied by his wife, did not sit among his brethren. Attired in soft hat and ordinary walking coat, he occupied a less conspicuous position.

In the front center of the assembly a group of gorgeously attired ecclesiastics waited to receive her Majesty—the Bishop of Winchester, in rich cope of purple velvet, as prelate of the Order of the Garter, looking as complacent and affable as when he received *The Congregationalist's Pilgrims* at Farnham Castle; the Archbishop of Canterbury, in a still more imposing but less becoming purple cope; the Bishop of London, resplendent in a gold and silver spangled robe and holding a massive gold pastoral staff.

For over three hours we in the churchyard patiently awaited the arrival of the procession, the Grenadier Guards Band meanwhile regaling us with a variety of airs, including Yankee Doodle. When at last the queen came into view the air was rent with shouts of welcome. The venerable lady, whose ears for about an hour previous had been similarly saluted, looked well, happy and dignified, though hot, and bowed acknowledgment. Her carriage, drawn by eight cream-colored horses, having been drawn up in front of the cathedral, the brief but impressive service, consisting mainly of a specially composed anthem, a few responses, the Lord's Prayer and a thanksgiving prayer prepared for the occasion, was gone through with perfect smoothness. After the benediction, when the thousands of spectators joined with the choir and the notabilities from many countries in singing "All people that on earth do dwell," we were thrilled with a sense of our common humanity. A further human touch was imparted by the venerable Archbishop of Canterbury unexpectedly exclaiming, "Three cheers for the queen." These were lustily given, and again and again repeated. Then the national anthem was sung,

then, amid more cheers, the royal progress was resumed.

The procession was almost entirely of a military character. As troop after troop marched past, representing all sections of the British empire, we received a fresh impression of the vastness of that empire and wondered what would be its destiny. The colonials were received with special enthusiasm. The growing voluntary attachment between the mother country and her "daughters" is one of the most hopeful features of these later years of the queen's long reign.

ALBION.

THE ARMY IDEA IN CHRISTIAN ACTIVITY

BY ROLLIN LYND HARTT

Three religious armies—the old line Salvationists, the Volunteers and the new Episcopal "Church Army"—are now facing the hosts of evil in this country. All are doing the same work. Why cannot they do it alike and together? All owe their origin to the consecrated ingenuity of William Booth. Why need they give such varied application to the principles of his evangelism?

The truth is that General Booth is himself responsible for our having three armies instead of one. He sent us his Salvationists, and they are not going to leave us. He ordered the return of Ballington and Maud Booth, and thereby brought the Volunteers into being. He insisted that it was his right to work outside the Church of Christ, and so we have a Church Army to rival the Salvationists. To each of the three I addressed the question, "What right have you to a separate existence?" The answers showed clearly that we have in America a sort of militant denominationalism. Each of the three has its own reasons for thinking itself the best army of all. Each judges the other two.

The Salvationists say the burden of proof lies with the dissenters. They have a ready reply to their critics, the Volunteers. The Salvation Army is not an English organization, but an international one. And Christianity is an international religion. They are astonished to learn that they have been thought hostile to the church. Their feeling for the church is most friendly. So is their feeling toward their rivals. Once more, they defend themselves against the charge that they have forbidden the sacraments amongst their people. They teach that the sacraments are unnecessary and may safely be dispensed with; and yet they permit their "soldiers" to take the sacraments, if they think best, wherever and whenever they choose. But to teach that the holy communion is an unnecessary rite brings army doctrine into conflict with Scripture. This difficulty the Salvationists appreciate, and they explain their position by saying that the observance of the sacraments was discarded because to discard it would prevent its being put in the place of spiritual religion. This was originally a plea for sincerity, a blow at hypocrisy, an insistence upon the real thing rather than the mere form of the thing. The church has more than once abused its sacraments. The army has no sacraments to abuse. This position, I take it, is radically wrong; but it is neither intentionally nor irrationally wrong.

It is the foible of William Booth that he has never learned how to profit by adverse criticism. He goes his own peculiar gait,

and takes advice from no one. That is the defect of his virtue. The Volunteers mean to be wiser, and they are trying to learn by what they consider the Salvationists' mistakes. It is a pity they should ever have left the army, but it is well that they are using their independence to correct any possible faults of the parent organization.

The Volunteers make much of their Americanism. They carry the United States flag, they take their titles from the ranking list of the United States Army, and they have removed everything English from the outward aspect of their work. They have allied themselves with the church. Ballington Booth has received ordination. Rev. Alfred De Barritt, lieutenant-colonel of the New England regiment, is still a Congregational minister, and all his officers are church members. Clergymen are invited to conduct services in the Volunteers' halls. Five of Mr. Moody's Northfield students are now in Commander Booth's employ. Several ordained ministers are also at work with him. Church methods are being adopted in a measure in place of army methods—the tambourine yields room to the cabinet organ, the drum is never used indoors and a short sermon by a trained officer takes the place of rank-and-file "testimony." Letters of dismission are granted to any who wish to transfer their membership to a church. Congregational government prevails within each post. No name can be taken from the membership roll without vote of the company. Ballington Booth holds no property in his own name, a board of trustees administering his finances. In the matter of the sacraments the Volunteers require their observance.

The Church Army is just one year old in America, though it is fifteen years old in England. Its leaders believe that rescue work and popular evangelism belong to the church, that methods invented by General Booth are common property, that the sacraments are indispensable to spiritual culture, and that the gospel ought to be preached with reverent dignity, even when preached to the poor. Accordingly the oldest and proudest of our Christian churches employs men of the Jerry McAuley type and temper, and adopts the military tactics of William Booth.

The Church Army means to avoid sensationalism, asserting that while vulgarity attracts the masses it tends to degrade them. The Church Army uniform is handsome—dark blue with silver trimmings and a light blue waistcoat. The service is decorous, more like a rescue mission meeting than a Salvationist rally, and there is neither an outdoor procession nor an indoor uproar. It is, of course, difficult to maintain the degree of dignity desirable, but a constant insistence upon decorum checks vulgarity effectually. And it need not be said that the Church Army values the sacraments. Its leaders go further, and endeavor to bring their converts into church membership, for they regard evangelical services as in no sense a sufficient means of spiritual culture. Yet the Church Army does not regard itself merely as a proselyting agency for the Episcopal Church. Its "soldiers" are advised to ally themselves with whatever denominations they choose, only they must not be content with simple soldierhood.

These, then, are our three armies, divided as denominations, because General Booth has adhered to predetermined plans

instead of being guided by circumstances—united, however, in one broad purpose, the very purpose that actuates the work of the General himself. Each and all, they may be characterized as the personality of William Booth organized. In friendly rivalry the three companies vie with one another to serve and bless and redeem our city poor. And it is William Booth who taught them to do this. I talk with a titled and uniformed Congregational minister in the Volunteers' headquarters at Tremont Temple, or I sit and chat with Major Percy Morton in the Salvation Army Building, or I call upon Mr. Montague Chamberlain, secretary of the scientific school at Harvard and one of the chief promoters of the new Church Army, and in all three of them I see men equally under the fascination of William Booth's philanthropic enthusiasm.

What matter, then, if the ranks are divided? Identity of purpose is measurelessly more necessary than uniformity of method. Variety of means, too, may gain vaster results in the end. Where one fails others may succeed. Just now the Salvationists are strongest. They have ten posts in Boston, a thriving wood-yard and a "working man's hotel." The Volunteers are new-comers here and have but six posts, though throughout the country they have 160 posts. They are most broadly interdenominational in their relations with the churches. They are, Commander Booth tells me, merely an auxiliary of the Church of Christ. They lead in prison work. Mrs. Booth has enrolled in various penal institutions 1,600 convicts.

The Church Army is the most dignified of the three, and the most distinctly allied with ecclesiastical Christianity. It has an impressive executive committee. Col. S. F. Jones of the New England Regiment was at one time a student at Harvard. The Church Army has won the loyal support of the clergy and its future is promising.

It is early to predict what will be the outcome of this varied and progressive development of the army idea in popular evangelism. We watch the three rivals with kindly sympathy. To each we say, "Godspeed." He that will be greatest among them is he that will serve best, love best and sacrifice most.

THE ORGANIST AND THE SERMON

BY HELEN MARSHALL NORTH

Our organist, Mr. Dalrymple Stacey, is a talented, handsome young man, thoroughly educated in his profession and an accomplished performer and composer. He wears his hair cut in a "butterfly bang," is au fait in all matters of society and is a general favorite with the young people. There are those who have thought him almost too highly educated in musical matters for plain church uses, since he positively refuses to play those Sunday school and gospel hymns that are not composed according to his ideas of musical excellence. But that is not the point in question just now.

Mr. Dalrymple Stacey has a habit of leaving the choir loft and betaking himself to the anteroom as soon as the minister rises to announce his text. He remains outside until the sermon is concluded, ascertaining that time through the keyhole, we suppose. Sometimes the tenor goes out also, returning with the organist. During the five years of his connection with us, Mr. Stacey

has not listened to a half-dozen sermons, in our church at least.

We have a minister whose discourses are greatly enjoyed by the congregation and attract many strangers. He is highly esteemed in the clerical world and has intellectual powers far beyond the average. He is invariably courteous to the organist and never leaves the pulpit when the organ is played, but listens with an interest which invites imitation. Nor has he ever entered a complaint against young Stacey for his lack of good breeding and consideration for his prominent position before the congregation.

Every Sunday the young man virtually says, as he leaves the choir loft before the sermon: "My dear people, I have furnished the only portion of the church service which seems to me worth listening to. When my next number is announced I will return."

A few evenings ago I attended a Sabbath evening service at the West Presbyterian Church of New York city. The choir loft is situated like our own, directly behind the minister's desk, and so facing the congregation. The organist and choir are artists of ability, and well known in the best musical circles of New York and of many other cities. At the close of the musical exercises preceding the sermon the quartet and organist walked quietly together out of the choir loft and immediately and reverently entered the body of the church by a side entrance, taking seats near the door, and so remained until the sermon was over, when they returned to the loft. The quiet courtesy, dignity and consideration for the time, place and service were most pleasing to all in that congregation who love the Lord's house. I am sure that the minister was helped by it, and certainly the example was an excellent one for all worshipers, young and old, and for all choirs who plead their unfavorable position as an excuse for inattention to the sermon.

Our Deacon Lothrop once remonstrated with Mr. Stacey on his apparent contempt for the service, other than musical, and received a civil reply, the substance of which was, that, having spent many years in musical study abroad, he, Mr. Dalrymple Stacey, had rather outgrown that sort of thing—meaning Christianity—and, finding little to interest him in the preaching of orthodox ministers, he chose to withdraw from the choir when he was not needed there.

Very many of our older members object to young Stacey's conduct and declare that fewer accomplishments and more grace would suit them better. But, as I have said, the young people of the congregation are devoted to the organist, and protest that only old fogies would find fault with him for dissenting from their own opinions. And of course we must not offend the young people.

It seems very evident, however, that the next musical committee will have to consider some questions like the following: Is organ music any part of the worship of the sanctuary, and if so is it the most important part? If organ music contains the elements of worship does it matter whether the person who furnishes that music is or is not in his heart a true worshiper of God? Are any rules of courtesy, beyond those directly connected with his profession, binding on a man outside the church who has been paid to come in and play the organ for church services? If Mr.

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Dalrymple Stacey can learn nothing from the minister's sermons is he or is he not bound to listen to them? And is a man who calls himself a gentleman excusable for deliberately turning his back and leaving the house when his position as leader of public exercises is about to be filled by another leader. And as to the young people, whose opinions, in our church at least, are very decided even if not always sound, the question as to how far their wishes should be consulted, and how far the wishes of their elders, when the two are not the same, is one which no single musical or other committee can be expected to wrestle with successfully.

DR. STALKER'S TRIBUTE TO PROFESSOR DRUMMOND

At the recent assembly of the Free Church of Scotland Dr. James Stalker, in connection with his rendering of the report of what is known as the college committee, spoke as follows of his beloved friend who had so recently died.

In his latest writings Professor Drummond's position was similar to that of any of us who, seeing a keen young intellect about to commence the study of theology at the present time, might consider it wise to acquaint him beforehand with the views of the higher criticism, lest these should come upon him too suddenly or be heard for the first time from those who use them to undermine the authority of the Bible. Such an inculcation may render the attack of doubt when it comes slight and harmless. Professor Drummond believed that the church must accept evolution, but he wished it to learn the facts from one who, while accepting them, had an enthusiastic faith in the Son of God. This I know to have been his deliberate intention, and it is well worth thinking of. We have not done with evolution yet; we have scarcely begun. Apologetic science approaches it with timid tread, but it must come to much closer quarters, and theology has no more important work in the present generation. Professor Drummond never reached the heart of the difficulty, which is how to reconcile with evolution the Christian doctrines of sin and redemption. He was approaching this great question, but he did not live to reach it. Some may think that he lacked the philosophical and theological equipment necessary for such a task, but, on the other hand, he had in an unusual degree the gifts of philosophical imagination and intuition which, in such a case, may far outrun mere knowledge. At all events it is certain he would never have believed that he had solved the difficulty by merely explaining away the testimony to sin of the conscience of the individual and the conscience of the race.

As for his evangelistic work, we shall chiefly miss his rare power of obtaining access to inaccessible classes. Christianity has a debt to pay to the Greek and to the barbarian, to the wise and to the unwise. It may be thought that it is easier to pay the debt to the Greek than to the barbarian, to the wise than to the unwise, but this is not the case. At present we have a hundred men who can deliver the message of the gospel to the barbarian and the unwise for one who can win for it the attention of the Greek and the wise. Yet the noble and the scholar need salvation quite as much as the peasant, or even the Magdalene. To

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make the life of a great university reverent and pure is not every one's work, and it may be a long time before it is done again in the way in which Professor Drummond did it in Edinburgh.

I am not forgetting that there may be differences of opinion among us as to the value of his work, but at all events there is no difference of opinion as to his character. On the evening of the funeral I wrote to America, to Mr. D. L. Moody, the evangelist, to describe the last scenes, and I should like to read a few sentences of his reply:

"When the news was brought to me I was in Cincinnati, and I said publicly that of all the men I had ever met Henry Drummond was the most Christlike, and that, outside of my two sons, I have never loved a man as I have him. No man has ever been with me for any length of time but I could see some things in him that were unlike Christ, and I often see them in myself, but I never saw them in Henry Drummond. All the time we worked together he was a Christlike man, and often a rebuke to me. I am looking forward to meet him in a land where there will be no misunderstanding, but all will be joy and love, and my prayer is that God may make us more like him in our private life."

CURRENT THOUGHT

AT HOME

Mary E. Richmond writes in the *Charity Review* of the training of charity workers: "I have often taken pleasure in pointing out that the chief end and aim of every charitable institution should be to render itself unnecessary. The trustees of almshouses should never lose sight of the fact that theirs is the important trust of rendering almshouses less necessary in the future, of preventing by every possible means the reckless and criminal multiplication of a distinctly pauper class. The managers of children's refuges and homes of the friendless should never lose sight for one moment of the need of training their little charges in such a way that their descendants will be unlikely to need institutional care."

The *Christian Advocate*, in noting the fact that the large and valuable collection of Bibles belonging to the American Bible Society has been deposited with the Lenox Library, which is now part of the great combined public library of New York, says: "If we were called upon to specify the institution now at work in the United States that has done the most for the promotion of Christianity in the world, we should without hesitation name the American Bible Society; and were we personally reduced by some insurmountable force to contribute to but two institutions designed to benefit mankind and to promote Protestant Christianity, the American Bible Society would be one of them. In connection with the publication of the foregoing facts, a remarkable circumstance has been made generally known. The American Bible Society has published the Bible in the language spoken on the Gilbert Islands, in the central Pacific. The authorities of the Church of Rome have adopted the version, and have published an edition of the gospel of Matthew, with some modifications, for use among their own converts, illustrated also with numerous woodcuts and explained with notes."

The *Minneapolis Journal* devotes an editorial to the baccalaureate sermon by President Carter at Williams. Alluding to the palpable failure of our disregard of Christianity on its social side, it concludes: "But our gross materialistic conceptions of life, while accompanied by an astonishing advance in science and art and unlocking of the secrets of nature, have not minimized either crime or pauperism. Civilization without faith in the supernatural has

done its best and it looks like a failure. Perhaps a return to a general recognition of a God who yet superintends his own creation will help the human race. Carlyle was not far wrong when he wrote: 'All history becomes an inarticulate Bible, and in a dim, intricate manner reveals the divine appearances to this lower world. For God did make this world and does govern it. The loud-roaring loom of time weaves the vesture thou seest him by. There is no biography of a man, much less any history or biography of a nation, but wraps in it a message out of heaven, addressed to the hearing ear and the not hearing.'"

ABROAD

The *Christian World* reviews the changes of religious thought in England during the sixty years of the queen's reign. Among other signs of advances it recognizes this: "A further change of momentous consequence is the lowering, during the period, in the minds of the most representative religious teachers, of the barriers before existing between the sacred and the secular. The process has not been the degradation, in any sense, of what before was held sacred. It has been rather in the higher religious appreciation of what hitherto was called secular and common. The pulpit now takes cognizance, as matters of religious interest, of subjects which sixty years ago would have been considered ludicrously inappropriate to the 'preaching of the gospel.' It includes in its survey not only spiritual relations and experiences, but business, amusement, education, wages, housing, pauperism and a hundred other similar themes, as all related definitely to the kingdom of God. The ideal of the church has come, in fact, to be the making of the spirit and power of Christ to pulsate through every artery of the modern world. A study of the sermons of sixty years since as compared with those of today would perhaps reveal no more distinctive mark of the two periods than this."

CURRENT HISTORY NOTES

The jury in the case against the American Tobacco Company (the cigarette trust) stood ten to two for conviction. The district attorney regards this as next door to a victory and will press the case to a retrial.

President Faure of France goes to St. Petersburg as the guest of the czar upon a cordial invitation, and this return of the czar's visit to Paris is likely to cement still more closely the political relations between Russia and France.

Great heats in America, great floods in Europe, are the weather record of the week. Many people were drowned in Russia and Roumania by the overflow of the lower Danube. Many deaths from prostration have followed the heat wave eastward from Kansas by the Ohio Valley to the Atlantic coast. In Cincinnati especially the heat has been extreme.

The Russian census shows a population for the empire of 129,211,113, showing, if the returns of forty-five years ago may be trusted, that in that period it has doubled. Leaving China out of the account, the British empire is largest, with over 300,000,000, Russia second and the United States third. And of the three not one is homogeneous, though Russia and the United States, being continental instead of scattered, are becoming so faster than the British empire.

The Great Eastern was a big ship, 691 feet long, but the new ocean liners are to be bigger yet, or a little over 700 feet. It is good to note that they are being built for comfort and carrying capacity rather than for speed. The rolling, jumping, wet ocean racer is to give place to a larger and somewhat slower vessel, which will make the voyage comfortable for its passengers and profitable for its owners by reason of carrying greater loads of freight at less expenditure for coal.

In and Around Chicago

The Brown Matter Again

Perhaps it ought to be said that the leaders of the majority which admitted Rev. C. O. Brown to membership in the Chicago Association advocated immediate action because they felt that the Bay Conference had refused to join them in calling a mutual council for the discussion of the disagreement between the conference and Dr. Brown, and because in their judgment it was better to disregard questions of polity than to allow Dr. Brown to suffer longer from what they regarded as the unjustifiable procedure of the Bay Conference. They are ready now to unite with that conference in a council to consider its action in the matter, are, in fact, anxious to do so. They assume Dr. Brown's innocence of the charges brought against him and feel that he has been compelled to suffer a grievous wrong at the hands of brethren who should have protected and defended him. The majority and the minority are agreed in the desirability of a council. The majority seeing, as it thought, no hope of obtaining one, called for immediate action, while the minority desired to wait till letters could be received from California and arrangements made which would be satisfactory and provide for the submission of the ecclesiastical differences to a representative council. The minority has seen no reason for changing its position. It felt and still feels that the polity of the churches should not be strained unduly, and that it would have brought no hardship to Dr. Brown, would, indeed, have been to his advantage, if further efforts had been made to obtain a council. No member of the minority was in favor of reopening the trial of Dr. Brown. All are agreed that such a trial cannot be had anywhere outside of California and that the Chicago Association is not required to go back of the California council which declared the charges "not proven." But the minority want to unite with the majority in putting this whole matter in its ecclesiastical aspects before a council as the last court of resort under our polity. The association as a whole desires to do complete justice to Dr. Brown, and it is probable that it can be brought unanimously to consent to a council of review in which matters of polity shall be discussed, and by which both Dr. Brown and our polity may be preserved from injury.

Ministers' Meeting

The gathering last Monday was unique. At the invitation of the Newberry Library the meeting was held in the library hall and was attended by nearly all the ministers and by many of their friends. The purpose was to see some of the treasures of the library, have their value pointed out by the librarian and his assistants and to listen to an address by E. W. Blatchford, Esq., on The World's Three Great Libraries. This paper, which has grown out of Mr. Blatchford's special studies and observation in Europe and the Orient, was of exceptional interest and importance. It has cost its author much labor and research, and is deserving wide circulation. It may be unnecessary to add that the three libraries are the mineral, the animal and the vegetable—those of clay tablets and monumental inscriptions, of parchment and of papyrus and paper. Attention was called to the methods of preparing parchment for use and the discoveries by which palimpsests have been made to yield up the treasures first committed to the parchment. Altogether the paper was one of the most instructive ever presented to the Ministers' Meeting. Thanks to the author and to the managers of the library were given with a heartiness which indicated appreciation. Next week the election of officers for the ensuing half-year will take place.

Two Years' Work

At the request of the officers of the City Missionary Society Rev. Theodore Clifton of

Milwaukee came to Chicago two years ago to help save Trinity Congregational Church. The church was six years old, had had a checkered history and was rent with divisions. The outlook was anything but promising. After due consideration of a promise of support from the missionary society, Mr. Clifton began his work. There were thirty-four members on the ground. The building was forlorn in appearance, and the reputation of the church in the community was bad. Mr. Clifton, entering quietly upon his work, found it even more difficult than he had anticipated. At length, with the blessing of God, the more serious obstacles were removed. Congregations began to increase. Hearty response was made to appeals for means to apply on the church building and the gift, from the Leavitt Street Church, of an unused organ, which needed only three or four hundred dollars to put it in good order, completed the external equipment. As a result of the pastor's personal appeals there were additions to the membership, and with those to be received at the July communion these will not fall below 100 in all. June 20 was a red letter day. Eighteen children and infants were baptized. June 27 the organ was dedicated, the pastor preaching in the morning on The Power and Mission of Music, Professor Curtiss and Superintendent Armstrong making addresses in the evening. Tuesday evening the choral union of the church gave a concert which tested the power of the organ and revealed the ability of the church to furnish music of a high order. The church is attended by the best families in the region, and its future seems assured.

The July Convocation

The convocation sermon before the University of Chicago this quarter was by Dr. N. H. Wood of Boston, the address, on Founders' Day, as July 1 is now called, by Bishop J. H. Vincent. His subject was the Church and the University. Friday Mr. Rockefeller gave the Seniors an excursion to Williams Bay, in order that they might visit the Yerkes Observatory. In the evening the four buildings erected for biological purposes were turned over by Miss Helen Culver to the university. The convocation exercises were held in the open air in what is known as the biological quadrangle. President Harper has been threatened with serious illness, but he thinks he is now well and refuses to give up his summer work for rest. Preparations have been made for the summer quarter and it is anticipated that the attendance will be larger this year than last. Many teachers embrace the opportunity which their vacation gives them to attend lectures in some of the university courses during the summer. A special course under the direction of the divinity school of the university and in co-operation with the Disciples' Divinity Home will be delivered by Rev. J. M. Campbell of Lombard, author of The Indwelling Christ. The subject of Mr. Campbell's eight lectures will be the doctrine of the Holy Spirit in relation to modern Christological thought. Mr. Campbell is always interesting even when he is somewhat mystical. The first lecture will be given July 13 and the others at intervals of a few days. Admission is free.

Matters Ministerial

It will pain the many friends of Dr. Günsaulus to learn that he has this week been taken to a sanitarium in Alma, Mich. He has suffered intensely from sciatic rheumatism, and up to this time has obtained no relief. There is little prospect of his being able to visit Europe as he had planned. We shall all rejoice if he recovers his strength for work in the autumn. The trouble is that he has done the work of three or four men and sympathized with the troubles of every one who has had a burden to bear. The simple fact is his

strength has given out and he must take time to recuperate. For Dr. F. A. Noble of the Union Park Church congratulations are in order. Thursday, at 12:30 P.M., he was married to Miss Crandon of Evanston. The ceremony was performed by Rev. President Little of the Garrett Biblical Institute in the presence of a few of the intimate friends of the bride. Dr. and Mrs. Noble sailed Saturday on the *Lucania* for a two months' visit in England. Dr. Noble will preach six or seven times in London, but intends to be in his own pulpit the second Sunday in September. Dr. J. F. Loba of Evanston has taken his family to Petoskey, Mich., for the summer. With the exception of July 4 he will be in his pulpit through July, but during the month of August will be with his family. One of his daughters is studying in Berlin. Dr. Willard Scott is now conducting a Chautauqua on the Assembly grounds in Crete, Neb. He will preach at home July 11 and 18, and after that be with friends in the Mohawk Valley. Rev. P. S. Hulbert of Oak Park Church has resigned his pastorate, and intends to preach for a few months in Milwaukee. Dr. and Mrs. Goodwin will spend the summer months in northern Wisconsin, where they both are accustomed to store up vigor for the hard work of the year. Supplies for the various churches have not been generally announced. Dr. Sturtevant and Dr. Brand will preach at the South Church, Professor King and Dr. Fiske of St. Louis at the Union Park Church. Dr. Sturtevant will also preach at Glencoe for Dr. Moses Smith, whose sight, we are sorry to write, is not yet restored.

Debs and Colonization

So far as can be learned the proposal to colonize Washington, or any other State, after the plan of Mr. Debs has met with little response. It is reported that a few hundred are ready to go, but the criticisms with which the plan has met, from labor no less than capital, are of a nature to discourage any one who might in favorable circumstances join in a project like that proposed. The truth is few people care to have all things in common, or believe it possible to do without money or to substitute units of labor for money. One would be glad to have Mr. Debs's plan tried. Some would even contribute toward it if assured that the money would be wisely used in order that it might be tried.

Municipal Matters

As was anticipated, civil service has received a serious set-back under Mayor Harrison. An obedient council is opening place after place for the mayor to fill. Meanwhile even his Democratic commissioner tells him that he is violating the civil service law. For this he does not seem to care. Yet he makes a show of respect for the law and warns the council that for the present no more attacks upon this service are to be made. The Supreme Court has not yet taken the matter into consideration. If it should decide in favor of the commissioners, as seems probable, the mayor would be in difficulty. Boodle seems to be rampant in the council. Measure after measure has been passed which the public condemns by the votes of men who were recommended by the Civic Federation as trustworthy, and who pledged themselves prior to their election not to vote away franchises without securing a full equivalent for the city. Good judges declare that the city has been put back at least twenty-five years as the result of the last election. Few believe that in a twelve month anything like a civil service law will receive attention or that the police or even the water department will be kept out of politics. We shall be compelled to begin at the bottom again and work our way up slowly. But we have not yet reached the bottom in political corruption.

Chicago, July 3.

FRANKLIN.

The Home

THE BLOSSOMS OF TOMORROW

BY EDITH M. THOMAS

The sun was shining, after rain,
The garden gleamed and glistened;
I heard aumblebee complain—
I bent me down and listened.

Around a nodding stalk he flew,
That bore white lilies seven;
And five were opened wide, and two
Slept in their lily heaven.

The foolish bee, the grumbling bee,
That might have found a palace
(As any one beside could see)
Within the honeyed chalice—

The grumbling bee, the foolish bee
Still hummed one note of sorrow:
"O that today would give to me
The blossoms of tomorrow."

From bud to bud, the livelong hour,
I saw him pass and hover,
And pry about each fast shut flower,
Some entrance to discover.

A discontented mind no doubt
A moral here should borrow;
I only say: "Don't fret about
The blossoms of tomorrow!"

"A simpler mode of life is the crying need of the present day. Men and women are wearing themselves out with elaborate and unnecessary formalities and are the slaves of foolish customs from which they get no real enjoyment." We hear talk like this on all sides, but of what use is the talk unless it is followed by action? We are all agreed that we ought to live more simply, but we are all afraid to make any change ourselves. We do this and have that, not because we wish but because other people expect it of us, until it seems as though we were ordering our households wholly in accordance with the views of others, and very likely of those who really care nothing for us. Why not have the courage of our convictions and live in the way which will yield the best results? Is it simply because we are afraid of being thought peculiar, or do we, after all, really love the cords that bind us? It is always difficult to know how far we may break away from established customs without injuring our influence, but, until we are ready to make some change, it is hardly worth while to talk.

Marriage is a contract between a man and a woman for the establishment of a home and the rearing of a family. It is more than this, of course, but on the side of legal relations it is this. An engagement to marry is a promise to enter into and complete such a contract. All young people ought to be taught these facts that they may understand the obligations which they enter upon in "becoming engaged," as the common phrase is. Parents, furthermore, in consenting to an engagement implicitly consent to the marriage that is implied by it and to which it leads. From the time a woman is engaged to be married her partnership with her affianced husband in home-making becomes her foremost responsibility and duty, superseding in that pre-eminent place even the duties of the filial relation. No father or mother can share the responsibilities of the new home, or wisely enter it in any other relation than that of an honored and cherished guest. It is a compact of two, not more, which makes the home.

These are old-fashioned truths, but it is worth while to restate them in these days of lightly-entered-into engagements and easy divorce, in the interest of that pure family life upon which the nation's life depends.

THE FULL CUP

BY MRS. MARGARET E. SANGSTER

Thank God that in this world of mingled experiences there comes to us now and then the day when we carry the full cup. Our hearts are brimmed with gladness, and for the time we forget that we have had burdens to bear and that sorrows have set their stamp upon our faces. Out of the shadows we emerge into the sunlight, our plans are successfully completed, our hopes are fulfilled, our homes are delightful, our way is smooth and straight before us—it is our happy day of victory and of joy.

But we do not need to be reminded that it takes a steady hand to carry a full cup. We are in danger of slipping, of stumbling, of becoming overconfident and heedless in the elation which naturally follows a signal triumph or an unexpected accession of good fortune. Many a man has been saintly in reverses who grows arrogant and arbitrary in his period of success, and poverty is less trying to the spiritual life than wealth. The full cup requires special grace that none of its sweetness be changed to bitterness, that its possessor remain loving and unselfish, that about its silver rim may be wreathed the white blossoms of faith and charity. In the day of adversity consider, was written by one of old. Equally in the day of prosperity should we draw near to the throne, keeping our eyes fixed on the kindly face of the Master, endeavoring more than ever to do his will in our hours of freedom, ease and contentment, making our very happiness a votive offering at his feet.

God never gives to man or woman the full cup, except that he or she may make of it a benediction. All the rivers run into the sea. All through nature there is continual giving in return for constant receiving. When the cup is full, it is so that it may overflow in kindness and abundant blessedness upon others, itself then being replenished, like the horn of Thor, from an inexhaustible fountain. There are always opportunities of service for those who have the will and the ability to accept them, and so no one need stand helplessly holding a full cup in hand, wondering what God's meaning is and what would best be done for his praise.

In our own household there may be a dear one, a child perhaps, who is misunderstood, an invalid to whom weary days are appointed, an aged one who is in sore need of ministries of affection, or a servant who is homesick in a strange land, a veritable stranger within our gates. To any or all of these our appointed work may be to give of our store of gladness.

Always we should begin with our Christian work at the Jerusalem of our own homes, but from thence we should broaden out in ever widening circles of kindness and love. A neighbor, a friend, a mission near us, an orphanage or a hospital, may be the better for our conscientious care. One cannot be sure that a tangible gift, as of money or service, is the only thing required. A "gift without the giver is bare," and she who bestows only alms, without personal interest and affection added thereto, does

not carry out God's intention when he puts in her hand the full cup of revenue, of success, or of earthly bliss in any of its innumerable forms.

I know a beautiful woman who has never in her life had anything to give, except the overflowing grace and friendliness of a beautiful and consecrated soul. This soul, a temple for the indwelling Christ, glows in her lovely face, thrills in her invariably sincere and gentle speech, and makes a visit to her or from her a rare and uplifting delight. Her cup is ever full, because she is innately happy, because she accepts without a murmur all of God's appointments, and bears, with unbroken serenity, every care and burden which comes to her from his hand. One is truly living the blessed life who has attained to that condition where a consciousness of heaven pervades one's mortal days. This is to have a cup of perennial fullness, even when the skies are darkened.

'Tis but the meager crust, love,
'Tis but the scanty cup,
On homely fare we breakfast,
On homely fare we sup.

Never mind! When the King meets us on the road and condescends to our fare it becomes a royal feast, and the supply of heavenly manna is pledged never to fail the pilgrim who accepts the old conditions and is fain to gather just enough each day for that day's demand.

You see we cannot expect that the full cup shall always be ours. It may come to pass, because it is God's will, that in a moment everything earthly for us shall be changed—everything in our home and our environment be so altered that we hardly recognize it or ourselves. Sorrow comes upon us like a flood, like an invading army, like a great wind from the wilderness. "Even so, Father, for so it seemeth good in thy sight," and, "If this cup may not pass from me, thy will be done," our hearts will cry if their life-long habit has been one of agreement with the divine ordering. For in the day of the full cup and in the day of the empty one alike we belong, do we not, to the Lord who brought us, whose we are and whom we serve?

HELEN PARKER'S COUNTRY WEEKS

IN TWO PARTS. PART I.

BY MRS. SARA B. HOWLAND

I like a little; all the rest
Is somewhere; and our Lord knows best
How the whole robe hath grace for them
Who only touch the garment's hem.

—Mrs. Whitney.

The vacation season was coming in the little town of Lakeville, and everybody was getting ready to "rest and recreate." The judge and his family were planning a trip to the White Mountains, and the doctor was going to take his wife to Clifton Springs. There seemed likely to be a regular hegira during July, for nobody who had a relative within visiting distance would be content to remain at home.

"When is Mr. Blossom's vacation?" said Helen Parker one afternoon as she stood at the gate talking with Mrs. Blossom, on her way home from school. "I shall be in despair when you go away and I almost wish school had not closed, for the days will be very long and quiet."

Helen really had some reason to dread the summer, for her home in California was at the end of a long and expensive journey and, more than that, she had sent nearly all her year's earnings to help pay her brother's

college expenses, so could not afford to take any trips this year.

"His vacation is in July," answered Mrs. Blossom, "but I am not going away at all. I shall try to get Theodore off for a few days, but he does not care to be gone long without me and I can neither take nor leave the children. The expense of travel and staying at a hotel with such a family is altogether too heavy, and I will not descend upon my friends with a baby and all the *impedimenta* necessary with four small children. They will be much better off at home, and I do not mind as Lakeville is at its loveliest now."

"Yes, it is," admitted Helen, "but one expects to do something different in vacation. I like to plan about going and pack my trunk with all my best dresses and sleep in a different bed and have new things to eat, to say nothing of seeing something beautiful."

"You do need a change, poor child," said Rose, tenderly, as she gave Helen an extra kiss at parting, for she knew about the sacrifice of her hard-earned money and realized more than ever the beauty of a home where one couldn't help being happy anyway.

That evening a plan dawned upon her that sent her quickly to the study to talk it over with Mr. Blossom, who approved so heartily that by nine o'clock the next morning a messenger was dispatched with the following note:

Helen dear: Everybody has "country weeks" and why should not you? We shall be very happy to have you visit in our home the first two weeks in July, before Theodore leaves for his vacation. You must get ready just as if you were going to the mountains. Bring all your prettiest clothes, your dearest books, your fancy work and music and we will all play we are visiting.

Do please come, sweetheart. We truly want you, and it will be delightful to have you to ourselves. Since I thought of this I have been fairly bubbling over with happiness, and I loved you the moment I opened my eyes this morning. Yours ever, Rose.

In an hour came back the answer, in a tiny note, fastened with a pansy stem:

Dearest Fairy Godmother: You do think of the nicest things! I believe you really have a wand to turn everything into sunshine. Yes indeed, I will come. I have often wished I could stay after you lock up the house and could wake up there in the morning. I shall not try to tell you how I thank you, or how dear you are to YOUR HELEN.

The next week was full of busy preparation, in order to have everything as lovely as possible for the expected guest. Mrs. Blossom gave the whole house what she called "a surface cleaning," to make it look its best, and whisked all undesirable articles out of sight in the big storeroom. She planned her bill of fare for a week and made jars full of cake and such dainties as would keep in the cool cellar, so as to reduce the cooking to a minimum. She put her daintiest belongings into the guest chamber, a corner room with three windows, two of which had a view of the lake which gave the village its name, and the other caught the first rays of the morning sun. The toilet covers were her best ones of drawn work, sent her by an old schoolmate in Mexico, and on a low table, near which was her easiest rocker, were Tennyson's and the Browning's Poems, Faber's Hymns, Emerson's Essays, Lowell's Letters and other favorites, all filled with delicate pencil marks.

The small boys raked the yard, weeded the flower beds and dressed Marcus Aurelius in a choice new ribbon, while Pink contributed to the general felicity by passing

long hours in her clothesbasket in an angelic frame of mind.

In the meantime Helen was equally busy. She had entered heartily into the spirit of the occasion and had made herself a pretty silk waist, a charming pink dressing sack, "brave in ribbons," had put new sleeves in her white dress and rebound the skirt of her best black silk. She had selected, besides her dear old Bible, a Browning, Emerson and Faber, which afterwards caused them some amusement when they came to place the volumes side by side on her table, but she had Deephaven, Emily Dickinson's Poems and Little Rivers, which the Blossoms had not yet seen.

She wrote Mrs. Blossom that she should arrive at about five o'clock on Monday afternoon, and instead of walking ingloriously over, as usual, she took the stage which made a trip to Oldtown and back twice a week, and had a beautiful ride of twelve miles by the lake and through the woods, alighting finally at the Blossom's gate where all the family were assembled to meet her, dressed in gala array.

After every one had given her as warm a greeting as if she had come from over the sea she was taken upstairs to her room, Mr. Blossom following to unstrap her trunk and Rose bearing a cluster of fresh buds for her belt. Helen glanced quickly at the new and dainty appointments, the sweet wood flowers, "found on purpose" by the children, the bowl of fragrant roses on the table, and fully appreciated all the pleasant signs of welcome.

She crossed the room to the open east window, and said softly to Rose, who came to her side: "The Pilgrim they laid in a large upper chamber, whose window opened towards the sunrise; the name of the chamber was Peace, where he slept till break of day, and then he woke and sang."

But now festive odors of coffee and rolls began to steal up the stairs, and Helen quickly put on a pretty house dress that no one had seen, because there never had been any suitable occasion for wearing it, and went down to the sitting-room to wait for the tea bell.

The dining-room was decorated with ferns and clover blossoms; the table was waiting, with the best china and bright worn silver; the crisp salad, the cakes and strawberries were ready, and when Mrs. Blossom had brought in the rolls, which she had watched with great vigilance until they were of the desired shade of brown, they all went out with a feeling of ease and elegance.

The days of that week flew rapidly by, each one given to something particularly delightful. Tuesday morning they all got into the big carriage, and drove away ten miles to Hubbard's Woods, where they had a picnic dinner. Ah, who can tell the beauty and rest and inspiration of the pine woods! How delicious to lie and look through the "checkered shade" into the blue beyond; how fragrant is the soil, as one lazily digs up layer after layer of needles, or breaks up the brown cones to admire their curious structure!

"No wonder Emerson said:

*The gods talk in the breath of the wood,
They talk in the shaken pine."*

exclaimed Helen, after a long silence of restful happiness, as she lay with her head in Rose's lap. "I suppose we may hear 'the dialogue divine' if we listen."

"Yes," answered Rose. "How can we

feel that we have to go away to find the beautiful when it follows us everywhere!"

The day passed in restful comfort. The boys played happily in an ideal house made by a circle of baby pines; Pink sat contentedly on a shawl and played with cones until she fell asleep; and Mr. Blossom, who commended Ruskin's sentiments as much as he criticised Emerson's, read aloud delicious bits from Modern Painters. At last they all took naps in utter abandonment, waking to realize anew the sweetness of a day so "near to nature's heart," and they finally drove home in the twilight, ready to sleep again the moment their heads touched the pillow.

It would take too long to tell of all the doings, but one day there was a tea party in the orchard, when a dozen ladies of the reading circle came and brought something to read about "mountains," and after two hours of bright bits of travel, accounts of famous mountains, illustrated by photographs and poems by lovers of the hills, one almost felt as if she had caught a glimpse of the "purple distance fair," or could see the eternal snows of the Rhigi or Matterhorn. There was time for many hours of reading and music, as well as merry chats during the necessary dishwashing; there was a row on the lake and a picnic under the old elms; there was a morning in a pretty grove near by, when Mr. Blossom took the children off for a long tramp and left the friends for a real heart-to-heart talk; there was a quiet, restful Sunday, a walk to Orient Heights to see the sunset, and by and by it was Tuesday night again, and nobody could imagine where the week had flown.

"Rose," exclaimed Helen suddenly, as they were sitting on the porch for a few moments after tea, "I have had some pleasant outings in my life, but I want you to know that there never was a week that gave me more real happiness than this. It has been simply perfect, and I feel rested in my spirit and ready for anything that may come."

"It has been just as pleasant for us," said Rose, "but we haven't come to the end yet."

"No," said Helen, significantly, "but we are going to change the scene. I have an idea too, dear fairy godmother! I am going to dream over it and tomorrow I shall unfold it, so prepare! Good night, dear, and be sure that I can never love you enough for this happy 'country week.'"

A FREE HOSPITAL FOR ANIMALS

BY HELEN AINSLIE SMITH

The Taylor children were in great trouble. Their pony, Juniper, was sick. What made it still worse was that they had hurt him the day before in their careless play and had not told their mother. They stood about Juniper in the little barnyard which was behind their house and their mother's little bake-shop on the outskirts of a small town near Boston. The children were all there—Jack and Dick, who were twelve and thirteen years old, and Polly and Sam, the twins, aged ten. Juniper had wanted to lie still that morning. He had refused his feed, and when the children had finally made him get up and led him out to the yard he hung his head and limped on one hind leg.

"Well," said Polly, "the first thing is to tell mother." The boys agreed.

Mrs. Taylor was warm and tired although it was only seven o'clock in the morning. She had just taken her day's baking from her ovens and was hastily serving the family breakfast that the children might deliver her bread and biscuit before school. She would not let them tell their story until they had nearly finished their meal. When at last the confession was made the children were alarmed to see how anxious their mother looked, but she only tried to comfort them and promised to look at Juniper.

The boys walked him up and down a little for her, and gradually he seemed to grow less lame. Mrs. Taylor said perhaps he was only stiff and the big boys might take him out with the bread, driving him slowly and carefully. "Perhaps he'll be all right soon," she said. "We'll take the chances."

The next morning poor Juniper was much worse and everything went wrong. That day and the one following the children had to stay out of school and deliver the bread on foot, while the pony lay in the little stable refusing his food. At length Mrs. Taylor sent them all out to see if they could hear of a horse doctor who could tell them what to do and not charge for it, for how could they pay a doctor when they barely made enough to live on in the best of times?

Some one sent Dick to the Society for the Prevention of Cruelty to Animals, but it was not a case of cruelty and the agent told Dick to go to the Animal's Hospital in Boston. After a long search he found it, 255 Northampton Street. The next day he and Jack led their poor, stiff pony all the way and were waiting when the doors opened at one o'clock. Many others were there with lame horses and sick dogs and limp cats. The boys were told that over 4,000 animals had been helped there since the hospital was opened a year ago last February.

Dr. P. J. Cronan, the veterinary surgeon in charge of the hospital, listened kindly to the boys' story, while he patted poor Juniper's neck. Then he told them to leave the pony with him and come again the next day. He said they might look around for a few moments if they wished. They saw Juniper made comfortable in one of four nice box stalls. They saw the extra big stall, which is large enough for the animal ambulance to be driven in, unloaded and driven out. They visited the model blacksmith shop belonging to the hospital, or, as they were told, belonging to the Harvard School of Veterinary Medicine. There were several nice-looking young men standing round with the doctor. One of them told the boys that they were from the Harvard Veterinary School, that this was their clinic, where they could see how to treat the animals as they studied about them. He said that some of the gentlemen at the head of the school hired the building for the hospital and that kind-hearted people sent in money to run it, but the blacksmith shop helped.

The boys declared that they should think that all the rich people in Boston would send something. The young man laughed and said he wished one out of every fifty would give them \$5. He showed the boys a case of instruments that one wealthy friend had contributed.

"They cost \$100," he said, "and have

been a great help to us. The rich young man was not a Boston fellow, either."

The boys were allowed to see the office and dispensary, with its neat drawers and boxes of all sorts of powders and salves and its shelves filled with bottles of medicines. The student said that the medicines, as well as the advice, were given to the animals if their owners were too poor to pay for them. By this time the large floor of the hospital was full of poor carters', ragmen's and herdic horses. About the door were several boys with forlorn dogs, and in the dispensary were a number of women and girls with cats in their arms. There was a parrot, too, with something in its throat.

Presently the sociable young man told the boys that they would have to go.

"The doctor is ready for an operation now," he said, "and he never allows any youngsters to stay when that work is going on. But you needn't think he hurts the animals. He loves every one of them, and puts them under chloroform so they won't

feel pain at a time, they made a present of \$5 to the hospital.

"It isn't much for the hospital," Mrs. Taylor said to the doctor, "but you can tell that it was saved by a widow who takes care of herself and four children, and maybe it will help folks who have more to give more."

SENATOR HOAR'S "BIRD" PETITION

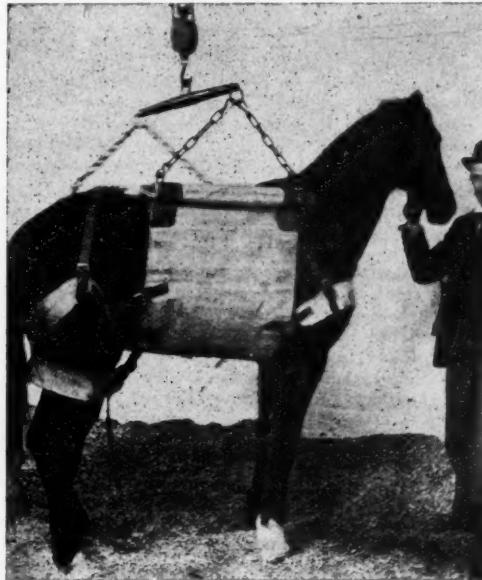
The petition, said to have been written by Senator Hoar, which was instrumental in securing the passage of the Massachusetts law for the protection of birds is so prettily and persuasively worded that we quote the greater part of it below:

To the Great and General Court of the Commonwealth of Massachusetts: We, the song birds of Massachusetts and their playfellows, make this our humble petition. We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at your windows of the houses you have built for poor and sick and hungry people and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the gardens and parks you have made so beautiful for your children, especially your poor children, to play in. Every year we fly a great way over the country, keeping all the time where the sun is bright and warm. And we know that whenever you do anything the other people all over this great land, between the seas and the great lakes, find it out and pretty soon will try to do the same. We know. We know....

Now we have a sad story to tell you. Thoughtless or bad people are trying to destroy us. They kill us because our feathers are beautiful. Even pretty and sweet girls, who we should think would be our best friends, kill our brothers and children so that they may wear our plumage on their hats. Sometimes people kill us for mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, as if the place for a bird were not in the sky, alive, but in a shop window or in a glass case. If this goes on much longer all our song birds will be gone. Already we are told in some other countries that used to be full of birds they are now almost gone. Even the nightingales are being killed in Italy.

Now we humbly pray that you will stop all this and will save us from this sad fate. You have already made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please make another one that no one shall wear our feathers, so that no one shall kill us to get them? We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for a blackbird to whistle.

If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and love and to agree as we do in our nests. We will build pretty houses which you will like to see. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will make the spring more beautiful and the summer sweeter to you. Every June morning when you go out into the field, oriole and bluebird and blackbird and bobolink will fly after you and make the day more delightful to you. And when you go home tired after sundown vesper sparrow will tell you how grateful we are. When you sit down on your porch after dark, fifebird and hermit thrush and wood thrush will sing to you, and even whip-poor-will will cheer you up a little. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you.



Closet and Altar

*Be true and real in all thy sacred acts;
remember with whom thou hast to do.*

We see God in nature, and our heart drinks peace from sky and land. An ineffable beauty seems spread over the scene; and we wist not what to say, for language cannot utter it. There are days which are like a concert or oratorio, when earth, air, trees, sunshine, blue sky, grass, are all in the same happy mood, all in tune together, no discord to jar the full harmony.—James Freeman Clarke.

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt,
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest;
But let my last days be my best!

—J. G. Whittier.

We are always inspired but we incessantly stifle the inspiration. God does not cease to speak, but the noise of the creatures without and of our passions within confuses us and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable voice of the Bridegroom. We must lend an attentive ear, for his voice is soft and still and is only heard of those who hear nothing else. Ah! how rare it is to find a soul still enough to hear God speak!—Fenelon.

There is no greater gift or possession than to believe God speaks to us. If we believe that we are already blessed.—Martin Luther.

Let us then labor for an inward stillness—An inward stillness and an inward healing; That perfect silence where the lips and heart Are still, and we no longer entertain Our own imperfect thoughts and vain opinions, But God alone speaks in us, and we wait In singleness of heart, that we may know His will, and in the silence of our spirits, That we may do his will, and do that only.

—Longfellow.

Lord, increase our faith and make it the supreme fact in our life; raise us above all doubt and fear and cause us so to trust in thee through him who is the Living One and the Giver of Life as to be independent of all that is without. Root us and ground us in thy love; may thy word dwell in us richly, an answer to every temptation, a solace to every sorrow, an inspiration to every good deed and work. We live by sight too much; we are victims of our own senses, and we are led away by our own foolish sagacity. O that we might live henceforth in Christ only, abiding in him as the branches in the vine—then should we bring forth much fruit and our Father would be glorified. Give us such views of life as Jesus takes from his cross and from his throne; save us from all the fallacy of appearances, and deliver us from the deceit of our own senses. Take down the veil which separates our soul from the inmost and essential beauty, and may we see things as they are, and rest patiently in the Lord. Our prayer is in the name of him who is himself the pledge that all good things shall be freely given unto us. Amen.

Mothers in Council**THE LIFE LESSON**

Of all the problems that confront parents there are none more serious than that of life itself. How and when to help the child try to understand—as far as such understanding is possible—the mystery of being. Even the wisest of us stand with uncovered heads, with fast beating hearts, at the thought of unfolding this mystery to our children. In the old days all talk of these things in the presence of the young was thought indelicate, unbecoming. In this we are wiser than our forefathers and foremothers and realize to some extent our duty. This is a matter no father can wholly relegate to the mother. He to his sons as she to her daughters is peculiarly fitted for this duty.

Some mothers, notably those who have adopted kindergarten methods of thought and expression, talk plainly to very young children. This has its objections as well as its excellencies. Let me give an instance known to me. The mother of two little girls, four and six years old, taking the extreme view, had so fully unfolded the life principle to them that her children were a terror to the servants of the household. In the innocence of their hearts these little girls were liable to talk upon this subject in the presence of both manservant and maid-servant, and as the average servant of both sexes, as well as society at large, has not reached a standard of absolute purity of thought, to say the least, such conversation was not desirable or becoming.

If to young children the plain truth—and by truth I mean rather facts of the case, as I would never tell a child anything that was untrue—is to be told, I should think it wise for that knowledge when given to be so guarded by the mother that the little ones would not speak of it at all times or to all persons. Might not the mother use such words as these.

"My child, there are some subjects about which it is only proper for papa and mamma to talk with their children," and illustrates in some such way as this: "Do you see that tree in our yard? The little twigs grow out of the large branches, the branches out of the big trunk. Suppose we think of the tree as having many families of branches—those branches the parents and the twigs the children. See how those little twigs are leafing out. If those little leaves could think and talk they would begin to wonder about the sunshine, the earth and sky. As they belong to the parent branch it would be right for them to ask questions of their parents instead of talking with the other twigs and branches, even though they all grow from the same big tree. The parent branch might say, 'You little twigs are our own children, your leaves the eyes and ears that are opening to hear and see what is going on in the world about you. We, your parent branches, want to hold you in our loving arms while we tell you what it is best and right for you to know, but certain things we say to you we want you to keep as a kind of love-secret between us.' Mamma likes to think there are some things only papa, mamma and their children will say to each other."

Does some mother-of-fact mother say, "This kind of talk is all too fanciful for me"? Try this method, talk in parables—yes, sometimes even in riddles—to your children, and you will be surprised to find that they will be as little Daniels to interpret your riddles, or rather, as in the days of Jesus and his disciples, when the Master taught in parables, that which is hidden from the wise and prudent is revealed unto babes.

I think there are more mothers that err in not giving early enough to their children a proper understanding of what is usually termed the problem of life than those who do so too early and in an unguarded way. In these days of nature study in kindergarten

and public school, botany has ceased to be made up of dry formulas, scientific phrases and Latin terms. The life principle is taught, nature's ways of working in the plant world, and it is but a step to that of earliest animal life, and but a ladder of steps to reach the human animal, of whom the Holy Writ saith: "Thou maddest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands." There is one book—there are other helpful ones, but there is one no parent or teacher should be without—Margaret Morely's Song of Life.

But some of us did not begin with our little ones. Our boys and girls are thirteen, fourteen, even fifteen, years of age, and neither father to his boys nor mother to her girls have, save in the most indefinite way, broached the all-important subject. Do we think no one else has? Ah, could we wear the invisible boots of fairyland, and journey daily side by side with our children, on their way to and from school, be with them on the playground, or even in our homes when they have their childish confidences with each other, our eyes would be opened, and there would be times when, were it physical possibility, we would weep tears of blood, and our self-condemnation would be greater than human strength could bear. There are children, and children. Some girls I have known who, when mothers sought to tell them of approaching womanhood, shrank from all offered knowledge with a sensitiveness difficult for the most tender and wise mother to overcome. Such girls, while they ought not to be left in ignorance, are in little danger of obtaining undue knowledge from unworthy sources. But there are others, both boys and girls, who, unless properly informed by their parents, will seek and obtain a knowledge which is of such a mixed nature that that which seemeth good is evil, and that which is good seemeth evil.

The young lives which in early womanhood and manhood take hold upon death, which might have been saved had parents and teachers been faithful to their God-given trust! Blessed are we fathers and mothers for whom it is not too late to do our duty unto our dearly beloved. God pity those who in anguish of spirit say: "It might have been."

A. H. B.

WOMEN'S WAYS AND WORKS

The Women's Club of Des Moines, Io., has tried a novel method of raising money. They chartered the street car system and operated it for one day, putting on women for conductors and arranging for a number of entertainments at the terminals of the suburban lines.

The Association of American Women for the Presentation of a Statue of Washington to France has recently been organized in Washington and incorporated. It is proposed to order from Daniel French an equestrian statue of Washington in bronze, to be completed by 1900, the year of the Paris Exposition.

An International Chess Congress for women players has been held recently in London and is said to be a unique event in the history of chess. Twenty women, representing nine different countries, took part in the contest. In New York the first woman's chess club in America has just been incorporated, and there is a prospect that this game may rival whist as a fashionable fad.

We learn with great satisfaction that a San Francisco millionaire has been sentenced to thirty days' imprisonment for defying the law against spitting on a street car floor. Would that such a decided stand against a filthy habit, which is as unhealthful as it is disgusting, could be taken in all cities and towns. In San Francisco the women led the reform, and railroad companies and city officials have given their hearty support.

The Conversation Corner

AFTER those Corner remarks of last week, the D. F. very promptly sent me the pictures which are now before you with a letter of explanation.

BOSTON.

Dear Mr. Martin: You ought to know me. I belong to the Corner. You have already told [Corner of Dec. 3, 1896] about the meeting at Mrs. Coffin's where the two doctors performed sleight of hand. That was where I began. They borrowed all the finger-rings of the Cornerers present, smashed them up in the presence of all the children, placed them in the muzzle of a pistol, pointed the pistol at a big bottle and fired it, and when the bottle broke I came out, with all the rings that had been borrowed tied to a little blue ribbon around my neck. Now do you know who I am?

Here I am in Charlie's hands. Fred is talking to me and Helen is looking on. It was my first day out of doors this spring. I cannot be photographed in the house, and it is difficult to catch me out of doors, for my ear is very quick and the little click of the camera makes me start, even at a snap-shot. So excuse me if the picture is not very good. There are two more boys in the house where I live. One is a Cornerer, and his name is Bruce. He has had a letter in the Corner, and can speak for himself. The other is Robert, the baby, and I will send you his picture with the big dog who lives next door. This dog took the first prize for Newfoundland at the dog show this winter and I suppose he is a fine dog, but I am afraid of him.

I run all over the house. I am a very clean little animal. They used to keep me in a box, but now I go where I like. At mealtime I am very happy, for I run under the table and pick up crumbs. They call me an "animated crumb brush," whatever that may mean. I am very quiet, but when I am called I answer with a rather musical little peep. I think the people like me where I am, and I like them. THE CORNER GUINEA PIG.

We have had letters from all sorts of people, young and old, near and far, ministers and teachers and doctors, and even from cats and dogs, but this is our first communication from a guinea pig! Our enjoyment of his cornership is short. He tells above "where he began" Bruce tells below where he ended!

JAMAICA PLAIN, MASS.

Dear Mr. Martin: A few days after the Pig wrote to you he was put out in the yard in his cage. A neighbor's cat got into the yard and killed him. We all felt very sorry. We now have another which we call Juliet. BRUCE B.

What a tragedy that must have been! Why could not the other neighbor, that noble looking Newfoundlander, have appeared on the scene at the critical moment and rescued poor little Guinea? Blessings on that little Robert—we shall hear from him in the Corner in a very few years!

HILLSIDE,
WARWICK NECK, R. I.

Dear Mr. Martin: I am much interested in the Corner page and would like to be a Cornerer. I am nine years old and go to school in Providence, but now I am in the country for the summer. We can see almost the whole of the State of Rhode Island from our house.

Why not take a snap-shot of the State some day? If suitable we will have it electrotyped for the Corner. But please, Cornerers, do not send any vacation pictures in blue print—they cannot be copied.

BARTON, Vt.

Dear Mr. Martin: My school will close this week for all summer. I am going to see my

grandma and grandpa. They live on a farm in Craftsbury. I have very fine times out there. A woman who lives at our house found a humming bird clinging to the clothes line and she brought it in and warmed it and then it flew around lively, and then she let it go and afterwards mamma found it out in the field dead.

AUGUSTA S.

This brings out three bird letters:

WEYMOUTH HEIGHTS, MASS.

Dear Mr. Martin: I wish to find the name of a bird that has taken up its lodgings on a tree near our house. It is like several birds. It answers the description of a junco, but not quite, and it is almost a catbird. It is smaller

answered to the second bird. Amelia's bird, he felt sure, was a "truly" catbird.

NEWBURYPORT, MASS.

Dear Mr. Martin: I used to think I was too old to be put in the Corner, but I found there were a good many older than myself admitted. I wish to ask a question about birds. Do they have any way of supplying their young with water? It is said that parrots do not need water when their food is moist. MRS. L.

Perhaps a recent contributor, who knows "how to be happy without a wheel" in watching birds, can answer the questions.

When I copied the first sentence of Augusta's letter above about "school closing today," I remembered that I had seen a schoolhouse flag flying this morning, and was told that it was on account of the "last day of school." It is past time now for the "graduating exercises," but I think I will go down and get the last of them.

As I was climbing the stairs to the school-hall, I thought the voice of the boy speaking sounded familiar, and when the polite usher boy had handed me a program (he had a fine bouquet in his other hand, which I suppose was to be given to some favorite boy or girl), I saw that it belonged to the bicycle rider who had brought me the specimen bird. His essay was on "Old and New Olympic Games," and I found that he knew something besides riding bicycles and catching flycatchers. One

girl recited a Revolutionary story, "The Ride of Great-grandmother Lee"—no doubt she was the great-grandmother of some of you too—and a boy spoke about "André and Ha'e," the spies of the Revolution, you know. I sat so far back I could not see his face distinctly, but I recognized his name on the program as having been signed to Corner letters. A bright girl read the "class prophecy," which she had cleverly dreamed out as having been shown to her in the mirror by the Queen in "Alice in Wonderland." The children and people all laughed as she described what each one would be doing a few years hence, I suppose because so improbable—the Olympic boy carrying a white-wash bucket, the André and Hale boy being a professor of electric science, etc.

Then a gentleman made a short address to the children, which I wish all of you could have heard, about their "Opportunity." If they and all of you school children improve your "opportunity"—as you can—I will prophesy of you that you will be something and do something good and true in the world. I hope there is room now to hope that you will all have a happy vacation—and write the Corner about anything interesting or remarkable which you see. I have just met on a suburban electric car a boy on his way to the White Hills. He has sent his bicycle on by express. He says he will write!

Mr. Martin



A NEWFOUNDLAND DOG AND A BOSTON BOY

than a robin. Has a slate coat with a lighter slate for breast, a large head with a black cap, and a dark tail, either black or very dark slate. It has a long, black bill. It is quite brave and will let me go quite near it. It sings nearly all day and very sweetly. It is an insect eating bird and sits on apple trees and eats the contents of the worm nests. The male and female are of about the same color. My cat Jimmie sends his love to Kitty Clover. He hopes that K. C. has not been having an ulcerated tooth as he has.

AMELIA K.

NORTHBORO, MASS.

Dear Mr. Martin: . . . I send — cents for Pomiuuk. The other day I saw a bird with a yellow breast, but underneath it was white.



THREE CHILDREN AND A GUINEA PIG

I would like to know the name of it. It was darkish green, its back and wings were almost black; they had white curved stripes. Good-by.

HOWARD S.

Of two young ladies to whom the first letter was handed, one thought the bird was a vireo, the other a catbird. Later, a boy much interested in such things brought me back the letters (on his wheel), also a specimen of a pewee flycatcher, which he thought

The Sunday School

LESSON FOR JULY 18 *Acts 17: 1-12*
PAUL AT THESSALONICA AND BEREIA

BY REV. A. E. DUNNING, D. D.

"When they persecute you in this city, flee into the next," said Jesus to the first missionaries he sent out. Paul made this his motto. In each city he left the seed of a church and he was never so far discouraged as to speak of giving up his work. The way in which he and his companions did that work ought to be an inspiration to every Christian obeying his Master's orders. We may best understand their spirit in this lesson by considering:

I. *The missionaries laboring in Thessalonica.* Driven from Philippi, they moved on about 100 miles to another important center, far enough away to be beyond the influence of their persecutors. Thessalonica, the chief city of Thessaly, was well suited for the beginning of Christian work for the province. So it is now. The American Board planted one of its earlier missions there, and though that was after a time given up another was started about three years ago.

Something more than two years ago a company of Americans landed at Salonicca and sought some place, as Paul did, where we might find a welcome. After much wandering about, we were directed to a Christian church. There we found a native preacher with his wife and children. The only language in which we could communicate with him was Greek. By this we made him understand that we were seeking American missionaries, and he led us through streets winding up the hill till we came to the hired dwelling of Dr. House and Mr. Haskell, where we found a warm welcome. From the roof we saw the white summit of Olympus against the western sky. Salonicca lies on hills sloping down to a fine harbor at the head of the Thermaic Gulf. It is the terminus of the railroad from western Europe. If Paul were to begin his mission over again, I doubt not he would choose this place, as he did before, to plant a church.

The steps the missionaries took to establish their work were simple, natural and wise.

1. They preached in the synagogue. They were Jews, and of course would seek Jews first. Salonicca is today the second Jewish city in Europe in proportion of its size. Of its inhabitants about 90,000 are Jews. But they mostly speak Spanish, and probably are not direct descendants of those to whom Paul preached.

2. They reasoned out of the Scriptures. With these their hearers were familiar. They believed the Scriptures. It was only necessary to show what they meant in order to win converts. Men who know the Scriptures and how to interpret them aright are sure of an audience and of doing good.

3. They proved that Jesus was the Messiah. They did for these Jews what Jesus did for the disciples on the road to Emmaus, when he quoted what the prophets had spoken and said, "Behooved it not the Christ to suffer these things and to enter into his glory?" Then Paul said, "This Jesus, whom I proclaim unto you," has fulfilled the prophecies. He is the Messiah. This knowledge of the Scriptures, which holds the key to their interpretation in the fact that "the testimony of Jesus is the spirit of prophecy," gives the preacher and the teacher convincing power.

4. They won converts, both Jews and Greeks. We must read carefully the epistle to the Thessalonians in order to get a true idea of the work of these missionaries. They probably stayed the whole winter in that city. Paul worked there to earn his living while he preached, for he would not burden for his support the people with whom he labored [1 Thess. 2: 9]. Even then he found the money which was repeatedly sent from the

brethren at Philippi most welcome [Phil. 4: 16-18]. Paul became very deeply attached to the Thessalonian Christians. In his darkest hours the assurance that they loved him and wanted to see him gave him courage [1 Thess. 3: 6-10]. Who can measure the personal affection which must give force to the preaching that plants strong Christian churches? Paul won some Jews, a large number of Greeks who had accepted the Jewish faith and a goodly company of the better class of women. All classes of men accepted the gospel he preached, but it was difficult here and at Berea to win the more ignorant women, who were wedded to their superstitions.

II. *The opposition from the Jews.* Naturally they were offended when they found this newcomer drawing many from their fellowship. They showed the same spirit as those in Jerusalem who crucified Jesus [1 Thess. 2: 15, 16]. They skillfully inaugurated a persecution by:

1. Inciting a mob against the missionaries. Those who have nothing to do are usually the first persons to be appealed to start a riot. The rabble has nothing to lose.

2. By attacking the friends of the missionaries. This account reads like reports in the *Missionary Herald* from China and Turkey. The crowd mobbed the house of Jason, where Paul and his friends stayed.

3. They charged the missionaries with treason. They said that these men had made mischief in other places, that they were trying to set up Jesus as emperor in place of Caesar, and that they defied the laws of the land. Those who have personal grievances can find their opponents guilty on very slight knowledge.

4. They secured an indictment against Jason. The only charge they could make against him was that he sheltered the missionaries in his home. But that was enough to give the rulers reason to bind Jason over to keep the peace. And it proved enough to drive Paul out of Thessalonica and keep him out. He would not bring trouble on Jason. But he vainly longed to go back, and this device of his enemies he regarded as the act of Satan [1 Thess. 2: 18].

III. *The prevalence of the gospel at Thessalonica.* Notwithstanding the opposition, the missionaries were successful. Many received the message, as it was in truth, the Word of God [1 Thess. 2: 13]. Their lives were an inspiration to all the Christians in that province and in Achaea also. Beyond these provinces they spread the gospel which they had received, so that they took up and did effectively the work which Paul was prevented from doing [1 Thess. 1: 6-10]. What mattered it that the missionaries were persecuted and driven away, when what they sought was accomplished? That is our assurance in doing the work God sets for us to do, even under the most discouraging conditions. "My word . . . shall prosper in the thing whereto I sent it."

IV. *The reception of the gospel in Berea.* Sixty miles southwest of Thessalonica the banished missionaries found another center for work. Here were more honorable Jews, who studied the Scriptures for themselves to see whether or not Paul was right in his application of them to Jesus as the Messiah.

This single incident has made Berea famous in Christian annals. What disputes in the church would have been saved, what conflicts and dishonor avoided, if all those interested in the truth who profess to believe in the Scriptures had followed the example of the Bereans! These Jews, instead of charging Paul with being a heretic, turned to their Bibles with open minds. "Therefore," says Luke, "many of them believed." They found that Jesus fulfilled the prophecies in the Scriptures. They accepted him as their Saviour and Lord and brought with them a multitude of Gentiles. The Scriptures show the way of eternal life because they testify of Christ.

THE CHURCH PRAYER MEETING

Topic for July 11-17. The Recorded Prayers of Jesus. Matt. 26: 36-46; Luke 10: 21-24; 23: 32-38; John 17.

Prayers for his own need. Thanksgiving. Intercession.

[See prayer meeting editorial.]

SPAIN'S GREAT LOSSES

The London *Chronicle* comments thus upon the dilemma in which Spain finds herself:

If Spain, however, could only be induced to abate her pride, it would be an act of elementary prudence to find a retreat of almost any kind from an untenable position. She has already paid a high price in money and men for her present insecure hold over both Cuba and the Philippines. Between March, 1895, and March, 1897, 187,282 men were dispatched to Cuba, 4,827 to Porto Rico and 26,622 to the Philippines, making a grand total of 218,731. The losses in Cuba from wounds and disease are set down at over 47,000 men, without counting some 16,000 in hospital. Statistics are not fully returned from the Philippines, but the absence of yellow fever reduces the rate of mortality. The cost of the Cuban war may be roughly estimated at not less than £45,000,000 sterling. In the Philippines the expenses mount up to about £400,000 a month. Apart from this burden the nation has had to pay 78,000,000 pesetas in the shape of substitution money for recruits who have shirked the unpleasant duty of serving abroad.

Intelligent women would not use baking powder containing alum if they knew it, no matter how cheap it might be. Cheap baking powders sell because people do not know what is in them.

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607a

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PROGRESS OF THE KINGDOM

BIBLE READERS SENT FORTH

The eleventh anniversary of the Bethlehem Bible Readers' School occurred June 24 at Bethlehem Church in Cleveland, O. Four young women graduated—two Bohemians, one German and one Slovak. Miss Belz read an essay on The Kaiserswerth Deaconess Work, Miss Mary Zolták spoke of The Slovaks in Hungary and in the United States, Miss Annie Jelinek gave an account of the pious governor of Moravia, Karel Zerotín, and Miss Junek gave a Bible exercise describing the wanderings of Israel from Egypt to Canaan. Professor Miskovsky of the Oberlin Slavic department delivered a short address in Bohemian on the need of such work as the Bible readers are doing, and Supt. H. A. Schaufler spoke on prospective joy as a motive to patient endurance. The pupils of the school sang two beautiful songs. A large audience filled the body of the church and manifested great interest in the exercises, after the close of which the company repaired to the Bible Readers' Home, where an informal reception was held.

It was cheering to see what lively interest such an occasion awakens in visiting friends, and how it quickens their desire for the greater prosperity of this work, the enlargement of the school and the multiplication of the female missionary force in our numberless home mission fields, both among native and foreign population. All this will be possible just so far and so fast as our churches, especially the women of our churches, become thoroughly interested in it and put their hands to it.

THE WORLD AROUND

A Desire for Good Literature. The Presbyterian mission press at Shanghai is doing an important work for China, as its last report indicates. Over 46,000,000 pages have been printed in the year, and about thirty different Bible societies and organizations depend upon this press for aid in their own work. The Chinese are awakening to the need of a higher order of literature than they formerly cared for. From the anti-foreign and exclusive province of Hunan has come a call for 120 copies of *The Review of the Times* in Chinese.

Christianity in Iceland. As long ago as 1870 William Morris visited Iceland and returned an enthusiast for the country. His interest in the people, climate, ponies and volcanic formation is recalled upon seeing the fine pictures in *The Missionary Review of the World* for July, and an article upon the country. The Icelanders are hospitable, honest, intelligent and sincere in their faith. The absence of roads and bridges makes traveling difficult, but the sure-footed little ponies carry their riders always to the communion, which is celebrated twice a year, the women on that day wearing the old costume of the days of the Vikings. On other Sundays if only seven persons assemble service is held, after which the clergyman gives refreshments to all the congregation, which to a man with a salary of \$200 means true self-denial. All belong to the Lutheran Church, although Roman Catholic vestments are still worn as in the days of papal power.

Not a Cheering Outlook. The Roman Catholics are gaining power in Madagascar, for it is said that the French officials depend upon the priests for information and for service as interpreters. Many of the Protestant chapels have been given over to the priests for Catholic worship. In one district where there were seventy or more mission schools there are now only six, with about 100 pupils. Both the London and Paris Missionary Societies are suffering greatly, but religious tolerance can hardly be hoped for in lands where the Jesuits rule.

Heathen No Longer. An interesting gift for the famine sufferers in India has been received by the London Mansion House Fund from the Fiji Islands. When Victoria was

made queen, sixty years ago, these islands were inhabited by a most ferocious population of cannibals. Wesleyan missionaries undertook work there in 1838, for it was not considered safe by sailors and merchants to go there until missionary work had been done. Now, out of a population of 125,000, about 100,000 are reported as Wesleyans, and the grandchildren of the pagans who were ready to slay and eat the first missionaries have given \$4,000 for the starving Indians. The last government hand-book speaks of the Fijians as the most law-abiding community in the world. They not only support their own church well, but are going into other islands with the gospel. Nine catechists have been recently appointed to go to New Guinea, and other places in the southern hemisphere are feeling the example of these people.

Episcopalians as Evangelizers. Most naturally the English missionary magazines for the last month are full of backward looks, contrasts between the beginnings of the foreign work sixty years ago and the present state of the fields. The ninety-eighth anniversary of the Church Missionary Society was held in London in May, eight days being none too long to hear the reports and plans for the new year. The annual sermon was a powerful one by the Bishop of Ripon, from the text All Souls Are Mine. Ten years ago 900 missionaries were on the rolls; in this last decade 700 have been sent out, while within the last year 7,700 have been added to the churches. A debt of \$45,000 is upon the society. Missionary contributions in England are only one-twentieth per cent. of the total income of the country.

OUR OWN WORK

A Good Year's Record. The annual report for the Marathi Mission is at hand with its story of anxiety and discouragement, relieved by hope and courage. No year as this of 1896 has witnessed so large accessions to the church, the result of faithful years of seed sowing. Two new churches have been organized and 203 received on confession of faith, the largest number received in any one year. In view of the famine and plague, it is not strange that the contributions have fallen off somewhat. The out-stations and Sunday schools have been lessened in numbers, but there has been a marked gain in attendance in all the schools. The millions who are dying from starvation and disease emphasize the fact that there is a great need of industrial training. Caste prejudice and conservatism prevent Hindus from learning a trade, but Christians are not influenced by such feelings, and as it is rare to find a native Christian who cannot read he is thereby much better prepared to take up a higher class of work than the Hindus, one-seventh of whom cannot read. The only hope that the pupils now in the village schools will be able to obtain a comfortable living in the future is through giving them an industrial education.

In Behalf of Those in Slavery. The Philafrican League, under the leadership of the explorer and philanthropist Hell Chatelain, has so far advanced its work as to be ready to send out a colony, which will be located on the high tableland of West Central Africa in the region back of the Portuguese territory of Angola. The league has for its object the acquisition of land and the settlement of model Christian villages of freed slaves and free natives, in order to make a beginning of the civilization of Africa and the overthrow of slavery, which still holds 50,000,000 of Africans in bondage. M. Chatelain's work is indorsed by the American Evangelical Alliance, and is under the control of a strong executive committee, of which Hon. Thomas L. James, ex-postmaster general of New York, is treasurer.

Suggestions to Leaders. Leaders of missionary meetings will do well to consider the topic proposed by the Woman's Board for July, God's Promises the Foundation of Our Missionary Work. In the June number of *Life and Light* are suggestive articles by Mrs.

E. R. Montgomery and Mrs. C. H. Daniels, and also examples of promises fulfilled from various mission fields. From Mrs. Capron's warm, consecrated heart has come a leaflet on the same subject, which should receive careful reading. The latest mails from Micronesia bring wonderful accounts of the work in those far-off islands, especially in the Mortlock group. We would suggest that in Christian Endeavor meetings and in monthly concerts the marvelous change in the condition of these people within a decade, the large number of converts recently received into the church, the present state of the natives on the Carolinas be studied in detail. The *Missionary Herald* for June and July and the *Life and Light* for July give much interesting material.

FRESH FACTS

The Abyssinian Church, the oldest organized national church in existence, is said to be about to abandon its policy of isolation and to enter into friendly relations with Western Christianity. It is likely to seek some form of union with the Orthodox Church of Russia.

The United Brethren, representing the Moravian body, has assumed charge, by arrangement with the London Missionary Society, of Urambo in German East Africa as a mission center. It is an important field, there being no other Protestant mission nearer than Utengule and Rungwe, north of Lake Nyassa and eighty miles away.

During the last dozen years the work of the Rhenish Missionary Society in Southwest Africa has increased remarkably and more than that of any other German society. In 1885 it had 68 European agents and 111 in 1895, in the former year it had 122 stations and out-stations and in the latter 230, while the number of its native adherents has increased from nearly 28,000 to more than 60,000. It is now at work among ten different peoples.

CHRISTIANITY SUPERNATURAL

Faith has little life unless it lays hold of the personal God, whose power is over all and is put forth intelligently to preserve and save men. If God is not apart from and above nature we cannot ask men to love and follow him, and we have no gospel for lost men. In the annual sermon before the Baptist Missionary Union, Rev. Dr. N. S. Wood of Boston thus clearly states this vital truth:

The gospel which we preach is based on supernaturalism. You must falsify a large part of its teaching and ignore the main scope of its plan if you would make it a religion of naturalism. It professes to be a revelation. It is God incarnate, crucified, risen into primeval glory, who is the heart of this religion. But much of the modern teaching of Christian socialism, Christian science, Christian evolution, Christian criticism and Christian agnosticism proceed on the subtle but unstated hypothesis that Christianity is not supernatural but natural. Seize this clue and you have the key which unlocks the secrets of many recent volumes, many pulpit utterances and of much so-called Christian scholarship. Under the name of Christianity men would undermine and overthrow Christianity itself. But Christianity is a supernatural religion, and the supreme hope of the great missionary enterprise is that God attests its reality and nature by miracles of the Holy Ghost. It is the power of God and not of men that will break down the world's heathenism.

The *New York Herald* has recently tabulated the recorded lynchings in the United States. The worst year was 1892, when there were 235, and the least culpable 1896, when there were 131. This is a crime of mob violence most common in the South and West, where the provocation is no doubt greatest. Neither of the political platforms recently adopted in Ohio, by the way, had a word to say about the lynching in Urbana.

Literature

BOOK REVIEWS

THE PROPHECIES OF JESUS CHRIST

This volume, by Prof. Paul Schwartzkopff, has been translated by Rev. Neil Buchanan. It is the fourth part of an intended work, to be entitled *The Revelation of God in Jesus Christ, Its Content, Range and Limits*, and the fourth part of the book is published first, because it deals with current questions. It relates specially to the prophecies which bear upon the death, resurrection and second coming of our Lord. It is a good example of the acutely critical work so much of which comes from German sources and for which the German mind seems to be peculiarly well adapted. This fact interferes, somewhat, with the value of the argument, there being many interruptions in the way of reference to other scholars and their work, many of whom can be familiar, if known at all, to few but specialists. Nevertheless, the argument is sufficiently clear.

The author is inclined to put large emphasis upon the human side of the nature of Jesus. And his conception of the development of our Lord's comprehension of his deity and of its relation to his humanity and work is that this development was more gradual than many other students have believed. He does not always succeed in establishing his positions in this matter. He seems to us to put undue significance into certain utterances of Christ and to subtract somewhat from the meaning of others. Nevertheless, he nowhere seems to be consciously subordinating proofs to theory. He believes that Jesus Christ did not at first comprehend the necessity of his own death to his redeeming work, but that this grew upon him and was foretold by him.

In connection with Christ's prediction of his resurrection, there is an elaborate discussion of the corporeity of Christ's appearances after he had arisen. Dr. Schwartzkopff believes, on the whole, that Christ did rise in a real body, although a spiritual, and his conclusion is the more convincing because of the great care and candor exhibited in discussing the different theories to the contrary. In regard to the second coming he believes Jesus to have declared it, but to have supposed that it would be speedy and to have been mistaken in this prediction, but that this ignorance of the precise day and hour of it does not militate against Christ's essential foreknowledge, and, indeed, that his mistake as to its speedy realization is not inconsistent with his omniscience in supernatural matters. This illustrates the author's tendency to emphasize the human side of Christ's dual nature, and he sometimes seems to us to grant more than is necessary either in theory or in strict precision.

He also denies the existence of demons, as though their non-existence were an accepted and established fact. The book illustrates the author's individuality in a marked and frequent manner, and thereby becomes all the more interesting to the reader, but its spirit is uniformly reverent, candid and earnest, and whatever one may think of its conclusions it must be accepted as a very valuable study of its subject. He seems to doubt the theory that Jesus preached to the departed spirits between his burial and his resurrection, and he claims that faith in the bodily resurrection of Christ plainly is not essential to

The Congregationalist

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salvation. One of the most interesting features of his argument is that in which he urges the psychological necessity of the resurrection and its prediction. [Charles Scribner's Sons. Imported. \$1.75.]

DEAN FARRAR ON THE BIBLE

Dean Farrar's volume, *The Bible, Its Meaning and Supremacy*, deals with a scholarly theme, but in a manner so simple and lucid that ordinary readers can get all the benefit of it. The object of the book is to explain what the Bible is, and how it is to be regarded with a view to modern questions and discussions and differences of opinion. The author represents the modern school of Biblical criticism, although not its most radical division, and most of his positions are such as are held by the more conservative students who, nevertheless, have altered somewhat the views which they held a generation ago. We suppose it is useful, on the whole, to point out that the imprecatory Psalms and some other Biblical passages, which are vehemently objected to on the ground of their unrighteous tone, are not to be defended from the modern point of view, but we do not think enough attention is paid to the fact that the Bible does not necessarily justify them because it treats them from the point of view of their own time. Dean Farrar does not overlook this, but does not quite do justice to it. He brings out well the facts that inspiration is still an undefined term and that the theory of verbal inspiration cannot be supported.

We should be glad if he had somewhere given a more positive expression of what he believes inspiration to be. The nearest which he comes to so doing is the negative utterance that whatever in the Bible teaches, or seems to teach, that which is not in accordance with Christ's love, gentleness, thoughtfulness and purity is not God's word to us. He says well that the Bible is not the only source from which we can learn of God. The chapters on the misinterpretation of Scripture are thoughtful and helpful; that on the supremacy of the Bible and those on the relation of the Bible to individual souls also are extremely valuable in more than one way. The volume is of great interest and will do solid good. Its weak points are unlikely to result in any injury to the reader. [Longmans, Green & Co. \$2.00.]

STORIES

The Gad-Fly [Henry Holt & Co. \$1.25], by E. L. Voynich, is a story of Italian life chiefly dealing with the plots and efforts of the revolutionists of half century ago. It is one of the most picturesque and dramatic novels of recent years. It is painful in its interest, yet engrossing and thrilling. The ingenuity of the plot, the pertinacity with which its possibilities are exhausted to the last degree, and the skill with which the interest of the narrative is increased up to the very climax are unusual. As a piece of literary work the book deserves high praise in respect to both the purely descriptive passages and the delineation of character. The hero is a remarkably self-consistent and powerful conception, and so is the other of the two chief characters—the ecclesiastic. In the plot the revolutionists and their schemes serve but as a vivid background for the careers of the two characters just named. The book cannot be called altogether pleasant reading, but it cannot fail to make its mark for its ability.

One Man's View [Herbert S. Stone & Co.

\$1.00], by Leonard Merrick, is an English society story describing the matrimonial troubles of the hero and heroine, which reached an extreme point, and their ultimate reunion. The plot is simple but powerful—more striking than probable—and the special charm of the book, for it has a considerable charm, is in the style, which is exceptionally easy and well turned.—*Students of Negro Life and Character* will enjoy *Pink Marsh* [Herbert S. Stone & Co. \$1.25], by George Ade. It contains a series of studies of Negro subjects as found in Chicago, and, although naturally not very elevated in tone, is full of genuine humanity, and the author shows himself a student of remarkably keen perceptions and equally vivid descriptive powers. The pictures are by J. T. McCutcheon and add a great deal to the book. It is a striking piece of work in its way.

Ruth Farmer [Cassell Publishing Company. 50 cents], by Agnes Marshbank, is a readable Scotch story of domestic infelicity and the troubles growing out of it, and here, too, the end is happiness. It is well written and is wholesome in tone.—*A Daughter of Cuba* [Merriam Company. 50 cents], by Helen M. Bowen, describes actors and events in the present revolutionary struggle in Cuba from the point of view of the Cuban insurgents, and is a vivid, powerful, and, in some passages, brilliant novel. It undoubtedly gives a fairly good idea of the troubles which harass the island as they appear on the inside, and it contains a spirited love story as well.—The Gadshill Edition of Dickens's works begins with a two-volume issue of *Nicholas Nickleby* [Charles Scribner's Sons. Imported. \$3.00]. Andrew Lang is the editor and has furnished the introduction. The edition is to contain thirty-two volumes, of which these two are samples. A portrait of Dickens himself in his early manhood serves as the frontispiece of the first volume, and the illustrations and text are those of the edition of 1867 and 1868 which Dickens himself carefully corrected. The illustrations are the characteristic and remarkably suggestive productions already so famous in Dickens's works from the pencil of Hablot K. Browne. The type, paper, binding, illustrations and everything unite to render this a charming library edition.

In His Place What Would Jesus Do? [Advance Publishing Co. \$1.00] contains Rev. C. M. Sheldon's vigorous and helpful story, which has recently appeared in the columns of *The Advance*. It is strong in the portrayal of character and full of movement and incident. The definite and practical purpose of illustrating religion in business life is impressed skillfully, and the book will have a large influence for good.—*The Ready Rangers* [Lothrop Publishing Co. \$1.25], by Kirk Munroe, is a lively story for enterprising boys. It is an amusing record of adventures of all sorts. It would be difficult to persuade anybody that so many and so many different kinds of adventure could be described so naturally and skillfully in so short a book as this, but the author has succeeded triumphantly and the spirit of his work is wholesome and manly. The boys will read it eagerly.—*The Great Island* [Lothrop Publishing Co. 75 cents] is another of Mr. Willis B. Allen's bright and readable books for the young. This, too, is entertaining and also furnishes considerable useful information, the island of New Guinea being the scene. It is excit-

ing, but not in any way unwholesome, and contains considerable material of permanent value.

Maude [Herbert S. Stone & Co. \$1.00], by the late Christina Rossetti, has been edited by W. M. Rossetti, her brother, and is a story including a number of songs and other poems. We doubt whether the preservation of two or three of the poems in their original environment of narrative which deserve preservation in some form, although not strikingly conspicuous for excellence, is a sufficient justification for the publication of this sentimental, morbid and commonplace little tale, which, even including the larger part of its verse, is more likely to injure the author's reputation than to benefit it. That it is a juvenile production and is published distinctly as such does not help the matter very much. The story is inferior to those which many bright girls of fifteen would write, and the editor's apparent purpose to give publicity to the poems included is hardly a proper warrant. Most of them are hardly more meritorious than the prose. We cannot give the book any higher praise.

EDUCATIONAL

Dr. C. J. Bullock's introduction to the *Study of Economics* [Silver, Burdett & Co. \$1.25] presents a discussion of economic principles with special reference to American conditions. But such topics as considerations of space have forbidden the author to discuss at considerable length are omitted. The spirit manifested is impartial, the writer's purpose being to present both sides, yet the work is not merely the production of an undecided compiler but that of a fair-minded scholar having positive convictions and able to heed and set forth those of his opponents. The book is well printed and well indexed.

Method in History [Ginn & Co. \$1.10], by Prof. W. H. Mace, is the fruit of practical experience as an instructor and endeavors successfully to do fundamental and lasting work in the suggestion of principles and their application. The author's purpose is to train the student to do his own thinking in regard to history and to work out his own system, certain general suggestions being furnished for his guidance. The method of the book is enlightened and its execution skillful.

Macbeth [Leach, Shewell & Sanborn. 35 cents] is a new volume in the Students' Series of English Classics, edited by Dr. J. M. Garnett. It is intended for a school and college text book and is based on Dr. Furness's work. There are references to Abbott's Shakesperian Grammar, various notes, etc., and an appendix discussing interpolations in the play.

Via Latina [Ginn & Co. 85 cents] is an easy Latin reader by Mr. W. C. Collar, having also a vocabulary supplied by Mr. C. W. Gleason. The work applies the masterly knowledge of the authors to the task of aiding young people to acquire the Latin language, a task far from easy, but rendered the easier for those who use this volume by the increasing interest of its pages and the skill with which the difficulties of students are anticipated and met.

La Poudre Aux Yeux [D. C. Heath & Co. 25 cents] is a comedy in two acts by Labiche and Martin, edited by Prof. B. W. Wells. The humorous features of the play, as well as its choice French, render it attractive to students.

MISCELLANEOUS

Hired Furnished [Roberts Bros. \$1.25] is by Margaret B. Wright, and describes certain experiences in lodgings in England. It is partly an economic record, partly a book of travel and partly a volume of historical description. The writer has made considerable research and gained large experience in the world of English hired lodgings, of the results of which many of her American fellow countrymen and women will be glad to take advantage. Comfort is obtainable in a very high degree and at a comparatively low cost in such lodgings by those who are familiar with a few principles and facts beforehand. The story of the adventures of the writer and her husband is quite bright and entertaining. Some pages remind one of a guide-book, but it is decidedly amusing in its way and full of practical suggestion of value about places, customs, etc. It is a good book to have at hand while planning an English tour, but few people will care to read it straight through.

Of the three volumes of *An Illustrated Flora of the Northern United States, Canada and the British Possessions* [Charles Scribner's Sons. \$3.00], by Prof. N. L. Britton and Hon. Addison Brown, Volume II., from Portulaca to Buck Bean, is before us. It is a scientific volume intended for botanical specialists, using technical names and terms and having a diagram of almost every plant described. It tells the kind of soil in which each grows and the time of the year when it should be looked for, and mentions the portion of the country where it is found. It is a substantial and handsome volume in the same general form as Volume I., and is well indexed. Those who have made a sufficient study of botany to be masters of its phraseology will value the book, and many others will find in it a great deal which they will prize.

Thirteen of Mr. Gladstone's papers have been gathered into a volume entitled *Later Gleanings*, a new series of Gleanings of Past Years [Charles Scribner's Sons. \$1.25]. We do not know by whom the preparation of this little book has been undertaken, but it seems to have been well done and possesses permanent interest. Among the papers contained are those entitled The Dawn of Creation and of Worship, Robert Elsmere, the Battle of Belief, The Church Under Henry VIII., Professor Huxley and the Swine Miracle, True and False Conceptions of the Atonement and The Lord's Day. They are all theological or ecclesiastical papers, and they illustrate the wonderful versatility, freshness and vigor of Mr. Gladstone's mind strikingly, although only as viewed from a special, the religious, point of view.

NOTES

— The report of Mark Twain's poverty is denied by those who are in a position to speak by authority. Moreover, he has declined the proposed fund started in his behalf.

— *Book News* calls Jane Austen "the greatest woman author England has produced." Whathave the admirers of George Eliot, Charlotte Brontë and Mrs. Humphry Ward to say to that!

— The first edition of Richard Harding Davis's new book, *Soldiers of Fortune*, although it numbered 15,000 copies, was exhausted by advance orders two weeks before it came out.

— The educational side of the life of Matthew Arnold, which has not received sufficient notice, is to be the theme of a new volume of

the Great Educators series. He was an inspector of schools for many years.

— Messrs. Harper & Brothers have established a branch house at 45 Albemarle Street, London, having acquired the business of Osgood, McIlvaine & Co. The Osgood of this firm was the late J. R. Osgood of Boston, so long and well known as a publisher.

— The United States Treasury Department not long ago commissioned certain eminent artists to make designs for the \$1, \$2 and \$5 silver certificates to be issued by the Government. Their productions were excellent but for some reason designs of less artistic merit have been substituted for them after all.

— A noteworthy recent decision of the Court of Appeals is that, although the volume, *The Autocrat of the Breakfast Table*, Dr. Holmes's famous work, was copyrighted when issued first as a whole in 1858, it never was successfully copyrighted, because it had previously appeared as a serial in *The Atlantic Monthly*, neither the magazine nor its separate parts being copyrighted. An appeal from this decision to the Supreme Court has been taken.

— The music publishers of this country are much annoyed by a multitude of unauthorized Canadian reprints of our latest copyrighted popular songs. It is estimated that not less than five million copies of such songs were sold during May at from two to five cents per copy, the regular price being from twenty to forty cents a copy. The New York and Chicago music publishers are combining to put a stop to the evil. It certainly is objectionable, but if anybody can make such sales pay at two to four cents a copy, it looks as if the regular publishers here were accustomed to make extortionate profits out of the public.

BOOKS OF THE WEEK

Cong. S. S. & Pub. Society. Boston.
THE HYMNAL FOR CONGREGATIONAL CHURCHES. pp. 680 \$1.35.

Houghton, Mifflin & Co. Boston.
WALKS AND RIDES ABOUT BOSTON. By E. M. Bacon. pp. 419. \$1.25.

Lee & Shepard. Boston.
THE GENESIS OF SHAKESPEARE'S ART. By E. J. Dunning. pp. 336. \$2.00.

F. S. Blanchard & Co. Worcester.
MASSACHUSETTS YEAR BOOK: 1897. pp. 664. \$1.75.

G. P. Putnam's Sons. New York.
THE DUNGEONS OF OLD PARIS. By Tighe Hopkins. pp. 265. \$1.75.

NIPPUR. Vol. I. By J. P. Peters, Sc. D. pp. 375. \$2.50.

BERTRAND DU GUESCLIN. By E. V. Stoddard, M.D. pp. 301. \$1.75.

Macmillan Co. New York.
THE GREY LADY. By H. S. Merriman. pp. 377. \$1.50.

Baker & Taylor Co. New York.
SHALL WE CONTINUE IN SIN? By Rev. A. T. Pierson. D. D. pp. 122. 75 cents.

George W. Jacobs & Co. Philadelphia.
DAUGHTERS OF ASCLEPIUS. By Alumnae and Students of the Woman's Medical College of Pennsylvania. pp. 155. 75 cents net.

Jenness Miller Publications. Washington.
THE PHILOSOPHER OF DRIFTWOOD. By Mrs. Jenness Miller. pp. 323. \$1.50.

PAPER COVERS

Cassell Publishing Co. New York.
AN AMERICAN CAVALIER. By W. C. Hudson. pp. 374. 50 cents.

George P. Humphrey. Rochester.
A STATE OF THE PROVINCE OF GEORGIA. pp. 20. 25 cents.

MAGAZINES

JUNE. SCHOOL REVIEW.—PULPIT.
July. ST. NICHOLAS. LIPPINCOTT'S.—HOORMAN.—
BIBLIOTHECA SACRA.—PHRENLOGICAL JOURNAL
AND SCIENCE OF HEALTH.—CATHOLIC WORLD.—
PREACHER'S CHRISTIAN QUARTERLY.—INTERNATIONAL
JOURNAL OF ETHICS.—ATLANTIC.—
HOMILETIC REVIEW.—SCRIBNER'S.—CONVERTED
CATHOLIC.—HARPER'S.

Just as some Christian men released their slaves before the legal abolition of slavery, so should Christian men today scrutinize the sources of their income under the clearest light which the spirit of Christ and economic science can shed upon them, and should relinquish whatever is not begotten of justice.—Rev. Walter Rauschenbusch.

Is not a nominal division with real sympathy and co-operation more the unity for which our Lord prayed than a nominal union covering a real division?—Dr. A. T. Pierson.

Timely Words of Counsel and Warning

Citations From Baccalaureate Sermons and Commencement Addresses

FOUR GREAT DANGERS

It is evident that there is a widespread and growing tendency toward the effacement of a feeling of individual responsibility to God. Cromwell refused to be made king because he was not convinced that God had called him to wear a crown. How many men today wait for God to call them to public service? We have Tammany politics and defeat of arbitration treaties because God has no place in the plans of those who sit in legislative halls; we have pagan immorality introduced at banquets and pagan vice winked at in high places because a day in which God will judge all men is no longer feared; we have monopolies reaching out to embrace and strangle our liberties because greed of gold and power has blinded men to God.

Another characteristic of our time is an entire misconception of what is meant by intellectual and spiritual freedom. Liberty of thought is the supreme achievement of modern times and the condition of progress. We are no longer bound in matters of religion by the decisions of councils and assemblies composed of fallible men. No thinking man accepts any doctrine in science, political economy or religion because it was held in another time or by those who have been great. But the pendulum has swung too far. Liberty of thought does not mean freedom to believe a lie; that there is no authority in truth; that it is of little importance what men believe; that one creed is as good as another. Liberty of thought means the duty to think, to think hard, to think long, until at last there shall come a glimpse of the unity in which all things cohere, or until there breaks upon the vision such a revelation as is given only to those who reverently seek.

A third characteristic of the modern world is a dimming of the lines which separate virtue and vice, right and wrong. This is the most evident in social and domestic ideals. The civilization of a nation is always according to its ideal of moral purity. The people who reverence and safeguard their homes prosper and endure; those who are fascinated by immoralities sow the seed of their own decay.

Another characteristic of our time and nation is painful to state and still more painful to be compelled to recognize. If I were asked, What is the most ominous fact in the life of today? I should without hesitation answer, The defeat of the people. The fundamental principle of modern civilization is the right of the people to rule, but, in this country at least, they do not rule. In a small town the question is merely one of granting a franchise to a trolley company. Outside monopolies buy up a council or procure special legislation and drive through their schemes without the slightest regard to the wishes of those whose families have lived there for generations. Two great nations, after glaring at each other for more than a century, conclude that they had better clasp hands and be in reality the brothers they are in blood, in language, in history, in religion; and the people in both nations lift up a cry of gladness. But the machinery of government is straightway invoked that prejudice may rule, the people be humiliated and disgraced, and the hand on the clock of history be turned back. Thus the government of the people, for the people and by the people has failed almost before the echoes of Lincoln's orations have died away.

—Dr. A. H. Bradford at Amherst.

THE TASK OF MODERN CHRISTIANITY

We need a theory of human life which is positive, consistent and satisfying. The normal type is the successful good man. Modern Christianity is trying to produce this type. In other words, it is trying to save the world,

not simply to save the souls of men out of the world. Medieval Christianity said that this was an impossible task, and gave it up. Modern Christianity says that the task is not impossible, that it ought to be done, that it can be done, that it is being done. In proof of its faith it points to the process now going on, the organization of the world in the interest of righteousness. That is the meaning of good government, of good law, of good literature, of good business.

You send your ship to sail the sea. It comes back to you almost a wreck, the cargo lost and with only enough of the crew left to bring the dismantled hulk into port. That may be a grand sight. It may tell its own story of suffering and peril and heroism. A whole city may turn out before it in welcome. But that was not the object for which you sent your ship to sail the sea. You waited its return freighted with riches, for which you built the ship and picked your crew to man it. God sends a soul into this world and it comes back to him almost a loss, alone and empty-handed. That may be a grand sight. It may tell its own story of temptation and struggle and victory, a seared soul, but saved. All heaven may turn out to give it welcome. But that was not the end for which God sent that soul into this world. He waited its return rich with the earnings of the years of time.

There is a world not only of living men, but of living forces. The world means organized power. Men call it the power of state, the power of party, the power of the press, the power of capital, the power of education—they give it a hundred names, and they are all real. They stand for facts. They represent our world. We cannot ignore it. If we want to save men, to help them in body and soul, if we want to take part in the social endeavor and ministry of our time, our way lies through the forces which we must possess in so far as we may hope to do the greatest good. The man who fears this intervening world misunderstands it or underestimates its moral value will certainly lose it. And he who loses his world will lose the thing of greatest worth next to his own soul.—President Tucker at Dartmouth.

THE SCHOLAR'S SORROW

Nobler sorrow of the scholar comes not only with the education of the critical faculty, it comes also with the widening of the world. I have said that as the critical faculty is educated the field of uncritical satisfaction grows less and less. The delights of ignorance are very largely the miseries of culture. What seems good to the untaught masses may to the scholar be in the last degree repellent and intolerable. And yet, though estranged by the academic discipline from vast territories of uncritical satisfaction, the scholar's world is ever widening. The world widens as the scholar climbs, leaping from the beaten track of commonplace thought to find the lonely, ever upward, path of individual research; at every step the world broadens and new magnificences rise above the expanding line; he is amazed, transfixed, overwhelmed by the immensity of that which may be known. Where is boasting? Where the arrogance of self-laudation? The scholar looks upon the unconquerable vastness of truth and says, with thoughts that lie too deep for tears, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Charles Cuthbert Hall at Mt. Holyoke.

WORLD CHANGES

The last decade has seen wondrous changes in that world-theater to which the stroke of the bell summons you as the curtain rises upon a life drama full of action. No earlier class ever had so wide, so inspiring a stage!

No continent is unknown. Hardly a corner of the earth is unexplored.

There has never been a time since civilization became general in Europe when the nations we have been accustomed to think of as "on the outside" of civilization seemed likely to count for so much in determining the future. There are no new races to be discovered—none still to be reckoned with. The whole world is aroused to the significance of majority rule. The world-stage is fully set! And the question you must face all your lives long is the question on which hangs the salvation of the race—the future of mankind. "Shall the race be ruled by ideas, or by brute force?"—President Gates at Amherst.

BREADTH AND STEADFASTNESS

In these days of narrow specialization in professional and scholarly life there is a real danger that one's ambition and development should soon be bounded by the limits of one's vocation. It is the duty of every one of you to remember that your first and highest call is to be a well-rounded man rather than the mere practitioner of any profession. The more stunted your manhood the slenderer will be your power in the long run in any calling. And it will not do to postpone the realization of this ideal of manhood until you have by a meeker policy gratified a lower ambition. Beginning, then, from this day, let all your professional ambitions be tempered and exalted and inspired by this high ideal of the best and fullest development of your complete manhood.

And, finally, do not be ashamed or afraid to cling to your ideals in the hot contests and the discouragements of life. You will soon, in your contact with the world, find yourselves under strong temptations to fall below those high standards which you are now setting before you. You will be told that ideals are for dreamers, but ambitions are for men of sense. When you are surrounded and pressed on all sides by men with these low ambitions, you may find it harder than you imagine to remain true to your better self, to scorn victories won with unworthy weapons, to follow the example of Him who, when offered by the evil one all the kingdoms of the earth, said: "Get thee hence, Satan."—President Angell at Michigan University.

STERN MATERIALISM

The temptation to estimate bread as the most important thing is certain to confront a young man early in his career, whatever that career may be. When he is solicited to lend his skill to the advocacy of a cause which he knows is base; when in the stress of poverty, and perhaps with others dependent on him, the insidious certainty that in every suit both sides will be represented, and the whisper that the reward may as well come to him, bear down on his wavering conscience; when the young minister knows himself dependent on the support of a prominent church member who will instantly desert and denounce him if he speaks out against a certain sin; when the young writer is bidden, either by his own ambition or his superior, to inflame the hostilities of the ignorant, partly to gratify spite and partly that the journal may have a larger circulation—in these typical cases the first great temptation to overestimate the importance of bread, and to sacrifice the higher claims of the spirit to the lower claims of the body, is keenly felt.

Do you ask why there is such a sweep in this country now to materialism; why the nobler qualities of character are rare among the men who control opinion and determine legislation? It is because many of these men, fired by high ideals once for the service of God and humanity, in some first crisis persuaded themselves, or were persuaded, that

they could just once sacrifice a clean conscience for bread or place. Do you ask why bosses rule with a rod of iron great commercial States and calmly defy the indignant reclamation of those who have held to the nobler conceptions of government and society? It is because bread, and not the Word of God, money, and not honor, in that first conflict that soon or late comes to every aspiring man has in many cases won the day.—*President Carter at Williams.*

OUR EARTHLY INTERESTS

In other worlds there may be manifestations of God as marvelous as this, there may be comedies and tragedies as fascinating as those here enacted, but we may well doubt whether they ever would be as interesting and instructive to men. Here we were born; here is our home. Doubtless the knowledge of other worlds and of other orders of intelligence would be of intense interest and profit. But as men in all their wanderings carry with them the memory of their native land, are thrilled at the sight of its flag, and read with avidity news from home, so I imagine in any scope which may be given to our spiritual vision we shall never lose our interest in the little planet in which we first became conscious of existence, and first gained a knowledge of our Heavenly Father's love.—*President Seelye at Smith.*

BE REFORMERS

Another precious possession for youth which must not be lost is the spirit of reform. We are constituted reformers by the whole freshness and higher force of our humanity. We cannot rest content with things as they are; a divine discontent disturbs our days. We demand of ourselves and of our fellowmen confirmation to the Christian ideal. To acquiesce in the evil of the world, in the vices of society, in the inhumanity of man—what is this but to make a league with death and a covenant with hell? I beg of you to resist that tendency, which you share with your race, to take and leave the world as you find it. It is at once the deepest denial of God and the bitterest contradiction of humanity. It is the wide gate, the broad way, to utter despair.—*Dr. Gordon at Radcliffe.*

REVERENCE THE CONDITION OF POWER

Life is a search after power. Our Lord's chosen symbols of life were salt, light, leaven. Every true life is an embodied spiritual influence. Every human soul that has not utterly forsaken its mission is a moral force acting upon other souls for their good. Not to be molded, but to mold; not to be purified, but to purify; not even to be saved, but to save—is a universal duty. To be without influence in the world is to be without character. And this should be the constant aim—to gain a stronger and a wider influence and to make it daily more effectual for good.

One condition of power, may I not say the condition of power, is reverence. The great secret of influence over men is respect for manhood. The learning that breeds contempt for the things unlearned is worse than useless. But scholarship that makes us humble, tolerant, appreciative of all good, quick to discern genuine worth, reverent towards all men, will be an ever-increasing source of progress and of joy.—*Rev. George H. Hubbard at Wheaton Seminary.*

REV. B. FAY MILLS ON HIS OWN THEOLOGICAL POSITION

To the Editor of *The Congregationalist*: My Dear Sir: In reply to your inquiry as to the truth of a report that I had practically identified myself with the Unitarian denomination, I would say that the report is not accurate. I am very glad to be able to preach at Dr. Edward Everett Hale's invitation, to his congregation and others, and I think I would have cheerfully responded to such an invitation at any time in my ministry. But I

would further state that I regard the action of the National Unitarian Conference at Saratoga, two years ago, in stating that the only platform of Unitarianism was "the religion of Jesus as summed up in love to God and love to man," and that on this basis they invited the co-operation of all Christian people, as being sincere and comprehensive and representing the high-water mark in the statement of ecclesiastical formula. It seems to me as though that ought to comprehend us all and that on this, their only acknowledged platform, the Unitarians merit the most hearty expression of fellowship from all who are worthy to bear the name of Jesus.

This I am delighted to express for myself, but is it your opinion that such an endorsement should disqualify one from membership in the orthodox Congregational ministry?

Thanking you for your courteous letter, I remain, Fraternally yours,

BENJAMIN FAY MILLS.

A NURSERY OF PATRIOTS

The French American College at Springfield, has just closed its most successful year. Its success, however, has not been in the number of its graduates, for it has none, nor in a considerable accumulation of funds, for it has an empty treasury with salaries and other bills for four months unpaid. But the work done has been exceptionally effective, the progress gratifying and the development of high standards and of an institutional life, spirit and power significant and promising.

The number of students has been eighty-one, the average of the past three years, and as many as can be accommodated. The quality has greatly improved. Not only have those of former years been trained to some purpose, but the new comers were of a better order, showing that the public whence they come is more fully appreciating the advantages which the institution offers. It is an indication of the superior quality of the students that more have continued entirely through the year, resisting often the influences of inherited tendency and home which would impel them to quit study prematurely and go to work.

Of these eighty-one students twelve entered Roman Catholics and sixty-nine Protestants. When Romanists come it indicates a loosening on their own part or that of their families from the old church, or religious indifference. In any case, as a rule, the teaching of the New Testament gospel and the general study of the Bible soon dissipate faith in and subserviency to the priesthood. Though established primarily for the French and adjusted to them, the college is facing the entire immigrant population, especially that which comes from the Romanized countries of southern Europe. All these people need the same New Testament enlightenment and initiation into American life.

On the roll of eighty-one names there are one Syrian, eight Armenians, five Italians, seven from France, three from Switzerland and two from Belgium, one Irishman, one Englishman, two English-speaking Canadians, while the rest are Canadian French, either recently immigrant here or born in America. The mingling of races is picturesque and in many ways profitable.

The average age of students is 18.5, there being three of twelve and one of twenty-eight. The young man of twenty and the lad of twelve are often, indeed generally, on a level in attainments when they enter, and it is never certain which will lead the class. Nearly all enter at the lowest grade in the common branches. All equally need to have their ideals created anew and their aspirations kindled. Of the entire number, nine are in the college—three Juniors, three Sophomores, three Freshmen. The terms of admission are substantially the same as in other colleges. It is difficult to say how many in the preparatory school will go to college, but perhaps thirty. To have got nine into college and

thirty more to purpose to go through it is no slight achievement in a race of long continued alienation from education.

Divided according to residence in different buildings, there are twenty young ladies and girls, sixteen boys and forty-five young men. No young women are yet in college, though there soon will be. The French are more indifferent to the education of their women even than to the education of their boys.

It should be particularly noted that the young people in this institution are not intellectually inferior. They are bright and capable. They can compass the curriculum of the New England college without difficulty. Their defect is in ideals and corresponding aspirations. They give up easily before intellectual obstacles, because they have neither by inheritance nor by home influence any just sense of the meaning of life and the consequent preparation needed for leadership in it. During the last year these students were challenged and won the victory in debate over three different clubs in Springfield and vicinity. This opportunity to measure themselves with American youth showed them the worth of training and gave them encouragement and incentive to higher attainments, while by their ability they surprised and commanded the respect of the Yankees. The Frenchman is a man to be reckoned with.

Vital religion has an encouraging sway throughout the institution. Besides all the chapel services and all the teaching of the Bible, from the beginning to the end of the eight years' course, the students maintain activities of their own. There is a Y. M. C. A., the young women have a weekly meeting, and every Sunday morning the students of both sexes conduct a consecration meeting. Two students—Italians—have for a year been at work among their own race in Hartford and Windsor Locks on Sundays; others have held meetings among the French as opportunity has offered. A graduate of 1894 has just graduated at Yale Divinity School, and is about to enter upon preaching. Another of 1896 is in Andover Seminary. Both of these young men have shown in those institutions, in mingling with graduates of other colleges, that the work done here is of a quality worthy of respect and support.

There are many difficulties in prosecuting this unique enterprise, but the gravest is that of securing requisite funds for its maintenance and adequate equipment. Though the students paid more in fees last year than ever, and more was gathered in contributions than the year previous, the pressure of the times for three years causes a serious deficiency. The college costs \$14,000 annually. In the heart of Christian, rich and generous New England, doing a work to maintain the ancient quality of New England life, the college may well expect adequate support from New England's sons and daughters.

There is needed a woman's building, towards which \$17,000 is secured of the \$25,000 required, a building for general purposes, containing chapel, library, laboratory, recitation rooms, offices, also a building for boys. These, properly furnished, are now essential, and an endowment for the support of all.

Half a million of Canadian French in New England and New York, and more members in the Roman Church in Massachusetts than in all the Protestant churches, make a new state of things, which Christian patriots must heed. New Englanders have done a magnificent work for Christian education in the West and South. Will they do as well for their own? Shall we send money and men to Mexico, South America, Italy and France, and do nothing for the Romanists who have come to the midst of us, so plainly in the divine purpose for their enlightenment and evangelization? Who shall preach to them but some of their own? But how shall they preach except they be sent? Who shall qualify and send them?

S. H. L.

Our Readers' Forum

How to Answer the Appeal of Our Missionary Societies—Something Further on the Recent Theological Discussion—Reduce the Number of Societies

MAKE SURE OF THE BASE OF SUPPLIES

A crisis is on in missionary work. There have been crises before. Help came then from the Christian home, from such mothers as those of Mills, Newell and Judson. Then came the "baptism of fire" upon the churches. Another crisis came when heathen lands held their doors closed. Then went up the prayers which many will remember, and the doors were opened. The years went on and a great dearth of laborers forced another appeal to the home for consecrated sons and daughters. "Pray ye the Lord of the harvest," we were exhorted sixteen years ago. God brought us gloriously past the peril. By and by missionary boards could take their pick from royal ranks. Hundreds were easily persuaded to sign the roll of student volunteers for missionary work.

Today another alarming crisis confronts us. The cash income of our societies, inadequate for several years, is diminishing. Credit is strained to a damaging extent with some of them. The cry, "Come over and help," must go unheeded, seed sown must be unwatered, growing plants be without culture. The condition makes the direction of the next move plain. How to take it is less clear. We must have money. From what sources?

The past says, Appeal again to the home and the young. It happens that the home and the young are needing the appeal. What is the mother who has a son to do? Formerly she would fall upon her knees and give him to God, saying, "O, that my son might be a missionary or a minister." There is small place for him now in either calling. Pastors and teachers are stayed from pointing to ripe fields and urging young people to give their lives. We are in danger of having a whole generation with secular pursuits and material aims, with no salt of consecrated lives in it. It would put the world back a hundred years.

We must mass youthful love of high-souled consecration upon the point of peril. Our missionary plants are well equipped, machinery in place. The tide that could move all into splendid action runs full banked, but it runs aside from the works. To turn it on is today's business, to turn it so that it will stay on for the years to come. It will be "working together with the Lord" for parents to consecrate sons and daughters to the holy purpose of going out into the ways of commerce and into money-gathering callings pledged to give all beyond frugal needs to God's great work. Thus parents, pastors, teachers and missionary agents open their mouths in an appeal to the young.

Men with the gift of leadership and the tongue of persuasion can organize societies and bands to whom this is to be a life work. It may require high pledge and utter consecration, but this the young soul loves and will respond to. We need some such crusade. It will give the youth of this generation a chance to be nobly devoted—a chance it bids fair to miss. It will help to redeem commercial gain to hallowed purpose. It may put a leaven of the kingdom into the marts of trade. A small per cent of such persons would put us a long step in the way of materializing the idea now rife that business is a part of Christ's kingdom.

One would think that the distressing stricture is upon us for the very purpose that prayer and consecration may move in this new direction. It is this kind of money we want. It sanctifies a gift when a life goes with it. Giving is too much of an easy-going convenience now. The tone of it needs to be raised.

For this branch of service the door is quite open. Want of a thorough literary or theo-

logical education will not stand in the way, or the want of supporting funds, or an examining board, or climatic conditions in the field, or want of a place to work in, or pulpit to stand in. It will be a very long time yet before there will be no need of this kind of work. The needs are certain to increase as the work goes on.

Should the Lord of the harvest as signally bless this line of endeavor as he has the prayer and effort of past years, we may expect the call for missionaries to be heard again, but the task now is to make sure of a base of supplies for future work. We want the conception of the thing. We want the praying parent, the consecrated child, the soul-stirring appeal, the wise organizer and systematic work.

Hinedale, Mass.

J. H. LAIRD.

A TENABLE FORM OF CALVINISM

I have read Dr. Gordon's *Witness to Immortality*, *The Christ of Today*, *The New Theodicy* and the recent article in *The Congregationalist* and still, to me, the most tenable position is this: God's moral interest in the race is unlimited by space, time or condition, and yet God's infinite free will and man's finite free will are so related each to each that man and not God is responsible for sin, and that some men will be saved to life eternal and some will be lost in eternal death. The main steps by which this proposition is justified are few, but comprehensive. (1) Calvinism, as promulgated by himself and followed, with modifications, by the later schools, to which Dr. Gordon refers, is accepted, simply as more satisfactory, on the whole, than any system which has sought to replace it. (2) God's moral interest is in the whole race. His dealing with the Jew was not without regard to the race. His interest is not limited by time. He will never forget, nor cease to know, nor cease to love, nor suspend his grace. His interest is not limited by condition; men may be in eternal life or in eternal death, but God has a moral interest in them still.

But right here the sense in which Dr. Gordon uses the phrase "moral interest" is felt to be different from that to which we have been accustomed. He seems to mean by "moral interest" such an interest as will eventually force all men into saving relations to himself. The phrase becomes in Dr. Gordon's hands a phrase to conjure with. Just here, between propositions 1 and 2, falls the charge of inconsistency. The ground for consistency is in (3). Any human reasoning in matters pertaining purely to the infinite free moral will and the finite free moral will and their eternal relations always has, and it looks as if it always would, end in intellectual confusion. Calvin, Edwards and Dr. Gordon practically destroy the moral freedom of the finite will. And when this is done we feel that the human mind has found a problem too great for it.

We find an illustration of this condition of things in some truths that are given us in mathematics. In lower mathematics we are told that a straight line is the shortest distance between two points, and our conception of it is that if it be extended at each end to infinity the two ends will not join, but be precisely two infinities apart; nevertheless higher mathematics tell us that the circumference of an infinite circle is a straight line, and that its circumference and diameter are parallel. For practical living we follow lower mathematics and are not burdened with any sense of inconsistency. So in theodicy we feel justified in not taking either dilemma to which Dr. Gordon would shut us up. (4) The infinite will must act in justice as well as in

love. If men will reject Christ they must expect justice.

Proposition 3 leaves a place for proposition 4, although proposition 4 need not ask leave to be. And in view of all the facts of human history it brings us upon firm ground against Universalism.

Ware, Mass.

A. J. DYER.

TOO MANY SOCIETIES AND CLUBS

Permit me to thank *The Congregationalist* for the recent editorial entitled *A New Movement in the Church*. There is in these days a craze of what one writer rather infelicitously calls "societyism"—the wasteful fad of the season. If the church is to live and grow healthful and strong there must be a change. We are suffering from the prevailing tendency to break up the one body into parties and clubs. There is here not only a great loss in the dissipation of spiritual forces, which are most effective when concentrated upon the one comprehensive mission of the church, but there is an unfortunate absorption of pecuniary resources in sustaining the many societies which lay claim to support. Every new society must have salaried officials, must have an organ of communication with the public, and print circulars, appeals and reports, and must provide for public meetings. The obligation rests upon each person connected with a specific enterprise to make his contribution to these objects. And the result is sure to be, and is, as a matter of fact, that when the great missionary societies appeal for support the pecuniary contributions of the churches, having been so seriously drawn upon, are inadequate to the demand.

Some forty years ago some of our prominent Christian writers declaimed vigorously against the individualism of the day. If they were now upon the stage they would doubtless feel constrained to train their batteries in the opposite direction. It was a remark of John Seiden that men are like a drunkard on horseback—you prop him up on one side and he falls over on the other. Is there any remedy for this state of things? I think there is. Right treatment on the part of our church leaders will help to bring about a betterment. Denunciation and direct opposition will accomplish no good result. Our present experiences are teaching us much that we should never otherwise have learned. And there is a wonderful self-recuperative power in a live, active church. The railroads that climb the Andes are not built on a straight line upward from the base of the mountain. They run a zigzag course, now in one direction, now in another—at each turn gaining in elevation. So it is generally with the church. The present excesses, we trust, will soon reach their limits. Then your prophecy will be fulfilled: "Fewer societies will do more work, by creating a larger sense of individual responsibility and a deeper consciousness of mutual support. The enthusiasm of the united church will some day be a surprise to itself, and its influence will be multiplied in the community."

Saybrook, Ct.

A. S. CHESBROUGH.

IMPORTANT COMING MEETINGS

National Educational Association, Milwaukee, Wis., July 6-9.
International Christian Endeavor Convention, San Francisco, Cal., July 7-12.
American Institute of Instruction, Montreal, Que., July 8-12.
Y. M. C. A. Conference, Northfield, Mass., July 9-20.
International Christian Workers' Association, Southern Assembly, Mountain Retreat, N. C., July 20-29.
General Conference for Christian Workers, Northfield, Mass., July 29-Aug. 16.
British Association for the Advancement of Science, Toronto, Ont., Aug. 18.
W. C. T. U., World's Convention, Toronto, Ont., Oct. 23-28.

Summer Supplies in Boston and the Suburbs

BOSTON

Berkeley Temple will maintain its worship, holding an evening service, as usual, and continuing its Sunday school and prayer meetings. Supplies will be: July 4, Rev. G. H. Gutterson; July 11, Mr. W. C. Fessenden; July 18, Rev. V. M. Hardy, D. D., Randolph, Vt.; July 25, Rev. W. G. Poor, Keene, N. H.; Aug. 1, Dr. C. H. Daniels; Aug. 8, unprovided for; Aug. 15, Prof. W. D. McKenzie, Chicago; Aug. 22, Rev. Bernard Copping, Acton; Aug. 29, Rev. W. S. Kelsey. Dr. C. A. Dickinson, the pastor, goes to the C. E. convention in San Francisco, after which he goes to Westminster, Vt. Rev. W. S. Kelsey, the assistant pastor, will be in charge of the work during the summer and will be assisted by Mr. W. C. Fessenden. He will take his vacation in the autumn.

Park Street. The preachers for the summer supply are: July 11, Rev. T. B. McLeod, D. D., Brooklyn; July 18, Rev. J. L. Withrow, D. D., Chicago; July 25, Rev. A. C. Dixon, D. D., Brooklyn; Aug. 1, Rev. C. L. Morgan, D. D., Jamaica Plain; Aug. 8, Prof. W. D. McKenzie, Chicago University; Aug. 15, Rev. H. J. Patrick, D. D., Newton. In the weeks of Aug. 22 and 29 the house will be closed for repairs.

Shawmut will keep open during the summer. Morning services and prayer meetings will be in charge of Rev. G. H. Cate, the pastor's assistant. Dr. W. E. Barton, the pastor, will spend the summer at his country home, Intervale Cottage, Foxboro, Mass. He expects to employ his time correcting the proof sheets of a new book, *A Hero in Homespun, a Tale of the Loyal South*.

Union is to be closed for repairs during July and August, although the Sunday and Friday evening prayer meetings will be continued. The proposed repairs include a fine new organ, a new carpet and new chancel decorations. The funds necessary for these improvements have been raised.

Mt. Vernon will be closed during July and August, the congregation worshiping as usual with Old South. The pastor, Rev. S. E. Herrick, will probably spend the greater part of the vacation at his summer home at Quogue, L. I.

NEWTON

Central of Newtonville will worship in August with the Methodists. Other Sundays the pulpit will be supplied: July 11, Rev. H. J. Patrick, D. D.; July 18, Rev. W. F. Slocum, D. D.; July 25, Rev. W. B. Greene; Sept. 1, Rev. J. S. Williamson. The pastor, Rev. J. M. Dutton, spends a period of two months, beginning July 11, in Minnesota and Saratoga. The parish has granted him an additional month this year.

Eliot. Rev. W. H. Davis, D. D., takes his vacation in the hills of Vermont and the lakes of New Brunswick, with a brief sojourn at The Binnacle, his summer home at Harwichport on Cape Cod. The church unites with the Baptist and Methodist churches in union services through August and part of September. Dr. Nehemiah Boynton of Detroit and Dr. M. D. Babcock of Baltimore will supply.

Second at West Newton will be kept open all summer. The pastor, Rev. T. P. Prudden, takes his vacation during July and August. The pulpit will be supplied by Rev. C. E. Rhodes, Buffalo, N. Y.; Rev. J. H. Seiden, Elgin, Ill.; Rev. C. O. Day, Brattleboro, Vt.; Rev. H. J. Patrick, D. D., pastor emeritus; and Rev. S. H. Dana, D. D., Quincy, Ill.

Center. Rev. E. M. Noyes will be away the first four Sundays in August. He will spend his vacation, in part at least, at Squirrel Island, Me. The pulpit supplies as far as arranged are: Aug. 1, Rev. Charles Caverino, Boulder, Col.; Aug. 8, Rev. J. H. Morley, Minneapolis; Aug. 23, Rev. W. E. Barton, D. D., Boston.

North. The pastor, Rev. Daniel Greene, will spend his vacation partly at Scituate and partly in Maine. The services of the church and Sunday school will be continued throughout the summer. The pulpit supply has not been arranged.

ROXBURY

Highland. The pastor, Rev. W. R. Campbell, expects to spend the month of August as usual at Southwest Harbor, Mt. Desert. The morning preaching service and the Sunday school will be continued through the summer. The evening service will be a union prayer meeting of the church with the C. E. Society, replacing the preaching service at 7:30 during July, August and September. The pulpit supplies are expected to be: Rev. Messrs. A. J. Lord; N. Van der Pyl, Holliston; H. K. Job, North Middleboro.

Walnut Avenue and *Immanuel* will unite during their pastors' vacations. Supplies are arranged as follows: In *Walnut Avenue*, July 25, Rev. William Crawford, D. D., Sparta, Wis.; Aug. 1, Rev. L. M. Clarke, D. D., Syracuse, N. Y.; Aug. 8, Rev. Judson Smith, D. D. The services of Aug. 15, 22 and 29 will probably be held in *Immanuel* Church, but there is some prospect that repairs at the latter may lead that church to hold its services of August in the *Walnut Avenue* edifice.

Eliot will be open for public services morning and evening during the coming vacation. The Sunday school and Friday evening prayer meetings will be kept up as usual. Major Whittle will preach July 25, Rev. G. R. Hewitt of Fitchburg Aug. 1. Other supplies are not yet announced. The pastor, Rev. B. F. Hamilton, D. D., will spend his vacation in Sudbury, Vt., and Bethlehem, N. H.

South Evangelical. The pastor, Rev. F. W. Merrick, takes the month of August for his vacation. All of the services will be maintained except the Sunday school, which holds no session in July and August. The pulpit will be supplied by Rev. J. V. Clancy of West Medford, Rev. Arthur Little, D. D., of Dorchester, Rev. N. M. Hall of Oneonta, N. Y., and others.

CHELSEA

First and *Central* unite for Sunday morning and evening worship after the first Sunday in July, occupying each house of worship half the time, beginning with the *First*. Dr. R. C. Houghton, the pastor of the *First Church*, preached July 11 and 18; the other supplies are: Rev. W. S. Eaton of Revere, July 25, and Rev. G. H. Flint of Boston, Aug. 1. The preachers at the *Central Church* in August will be: Rev. F. E. Hopkins of Dubuque, Io., two Sundays, and Dr. J. R. Danforth of Philadelphia two Sundays. Dr. Houghton leaves for his vacation at the Thousand Islands, St. Lawrence River, July 19, and returns Sept. 3. Rev. C. E. Jefferson of the *Central Church* spends his vacation at Fitzwilliam Depot, N. H., leaving for that place July 6 and returning to preach the first Sunday in September.

Third. The pastor, Rev. S. M. Cathcart, will be absent during August, spending two weeks in New Hampshire and two in Westerly, R. I. The church services will be as usual, no change being made during the summer. The supplies are not settled.

MEDFORD

West. The pastor, Rev. J. V. Clancy, will spend the greater part of his vacation with his family at Northfield, Mass., and hopes to take a short tour through the provinces of Quebec and Ontario, Can., during the latter part of August. The church unites with the local Baptist and Methodist for six weeks of services—the last Sunday of July and five in August—each pastor being responsible for two Sundays. Services will be held in the Congregational house the first two of these

Sundays. Thereafter this house will be closed for the month.

Mystic. The pastor, Rev. John Barstow, will spend his vacation on the coast of Maine at Prince's Point. The regular church services will be continued with the exception of the Sunday school, which will close through August. The supplies will be: Rev. Smith Baker, D. D.; Rev. R. T. Hack, Portland, Me.; Rev. B. B. Sherman, Chelsea, Vt.; Rev. W. F. Bacon.

DORCHESTER

Village will keep its house open, and will continue the Sunday evening service, Sunday school and prayer meeting. The Dorchester Methodist Episcopal Church unites in worship during July and August. Rev. John Galbraith preaches in July and the pastor of *Village Church*, Rev. G. W. Brooks, in August. Mr. Brooks spends his vacation in Georges Mills, Lake Sunapee, N. H.

Central keeps its house open this summer with preaching and Sunday school as usual. The pastor, Rev. P. B. Davis, spends his vacation at the mountains, the sea-side and at home. Different preachers will supply the pulpit.

Trinity of Neponset will maintain services during the summer. The pastor, Rev. E. C. Webster, takes his vacation during August in New Hampshire. The supplies for the pulpit are not yet arranged.

SOMERVILLE

Day Street. The pastor, Rev. Peter MacQueen, will take a shorter vacation than usual this year since the church is arranging for a fair to help pay off the debt. The supplies as arranged in August will be: Rev. W. J. Batt, Concord; Rev. H. C. Fay, Somerville; Rev. H. C. Graves, Somerville.

Prospect Hill. The pastor, Rev. E. S. Tead, will spend his vacation in Provincetown. The church will unite with the First Methodist Episcopal Church during August, and will furnish supplies for two Sundays—Rev. Edward P. Johnson, D. D., Albany, and Rev. D. S. Clark, D. D., Salem.

Winter Hill will be closed while the pastor, Rev. C. L. Noyes, takes his vacation during August.

CAMBRIDGE

Wood Memorial. The family of the pastor, Rev. I. W. Sneath, will summer at East Orleans, Mass., and his vacation during the month of August will be spent at the same place. Services will be continued by both church and Sunday school. In consequence of extensive repairs the house may be closed for several weeks. The supplies will be local.

Pilgrim. Rev. F. E. Ramsdell will divide his vacation, being away July 18, 25 and Aug. 1 and three Sundays in October, occupying his pulpit in the interim. The services will be held as usual. The pulpit supply is not yet arranged.

SOUTH BOSTON

Phillips will be open Sunday mornings, but no evening service will be held. The Sunday school and church prayer meeting will continue. Supplies are: July 11, Rev. H. H. Morse, Milford, Ct.; July 18, Prof. L. O. Bradford, New Haven, Ct.; July 25, Rev. C. F. Clarke, Whitneyville, Ct.; Aug. 1, Rev. F. T. Rouse, Plantsville, Ct.; Aug. 8, Rev. W. L. Anderson, Exeter, N. H. Other Sundays are not provided for. The pastor, Rev. C. A. Dinsmore, goes to Vermont, New Hampshire and Nova Scotia.

BRIGHTON

The meeting house will be open all summer, without an evening service but with the Sunday school, church prayer and C. E. meetings, as usual. Supplies are: July 4, Rev. R. B. Tobey; July 11 to Aug. 1 inclusive, Rev. Walcott Fay; Aug. 8, Rev. H. A. Stevens, a former

pastor; Aug. 15 and 22, Rev. G. A. Brock of Saxonville; Aug. 29, Rev. H. E. Barnes, D. D., of North Andover. The pastor, Rev. A. A. Berle, D. D., spends the summer supplying Lindell Avenue Methodist Episcopal Church, St. Louis, Mo.

WINTHROP

Union. Rev. Arthur Truslow, the pastor, expects to take a vacation of four weeks from July 19. The pulpit supply will depend upon the ministers who are accessible among summer guests at Winthrop Beach and their friends. The services during those four weeks will probably be in the nature of the union services held here during former summers before the church was organized.

QUINCY

Bethany. The pastor, Rev. E. N. Hardy, and his wife spend the vacation in Europe, having sailed July 3 from Boston. The regular services of the church will be continued through the summer. Pulpit supplies are: Dr. William Gallagher, Braintree, July 4, 11, 18; Rev. J. V. Clancy, West Medford, July 25; Rev. Charles Brooks, Hyde Park, Aug. 1; Rev. Walcott Fay, Bridgewater, Aug. 8.

ROSLINDALE

The pastor, Rev. R. B. Grover, will pass his vacation at Randolph, N. H. The morning service of the church and the Sunday school session will be continued as usual. The evening service will be in charge of the Y. P. S. C. E. The pulpit supply is not yet wholly arranged.

JAMAICA PLAIN

Central. Rev. C. L. Morgan's vacation will be four weeks in August and the pulpit supply is as follows: Aug. 1 and 8, Rev. Cyrus Richardson, D. D., Nashua, N. H.; Aug. 15, Rev. John Barstow, Medford; Aug. 22, Rev. Harlan Page, Hardwick, Mass.

REVERE

First. The pastor, Rev. W. S. Eaton, will take his vacation of four weeks in August. All the regular services of the church will be carried on during the summer months. The pulpit supply is in charge of the parish committee.

CHARLESTOWN

First will be closed during the month of August. The pastor, Rev. C. H. Pope, will probably spend his vacation at his residence in Cambridge, making brief excursions only, so that he may be within reach when needed by his people.

EVERETT

Mystic Side. The pastor, Rev. Albert Watson, will take his vacation in August, probably among the New Hampshire and Vermont hills. Services will be continued in the church as usual.

EAST BOSTON

Maverick will be closed for repairs during the vacation season and the pastor, Dr. Smith Baker, will spend the season partly in Nova Scotia and partly in Maine.

HYDE PARK

The church is now without a pastor. Services will be continued during the vacation period. No continuous supply but various preachers will be heard.

Let us have all the self-culture we can get, but let it not be without the law of service. There is no form of selfishness so repulsive, so hard, so cold and desperate as that found along with self-culture when it does not open into and become one with benevolence. There is a good deal of it abroad, and its Arctic chill is not infrequently encountered. Better ignorance, better untaught instinct, than self-culture when it ends with self. It is self-defeating, for when one gets himself well in hand and begins to know himself the question rises with imperative emphasis, *For what?* When one finds that he is a force the first question is, *What is there to do?* —Rev. Dr. T. T. Munger.

THE MONUMENT OF A DECADE

The new edifice of the First Church, San Diego, Cal., faces the south and east on a corner from which the ground slopes rapidly toward the west and lends itself naturally to the treatment given the building. The auditorium is slightly above the level of the street, and at right angles with it and projecting in octagonal form are the Sunday school rooms, below which, on the street level, is a similar suite of rooms for social purposes, having outside entrance and connecting with the rooms above by stairway.

The exterior of the meeting house is of granite to the line of the window sills, above which the walls are of a rich red brick, with red mortar joints and trimmings of brown sandstone. The architecture is of the later Gothic, which is carried into all the details of the building. The entrances are through granite arches flanked by massive granite buttresses, the main entrance being in the tower at the southeast corner.

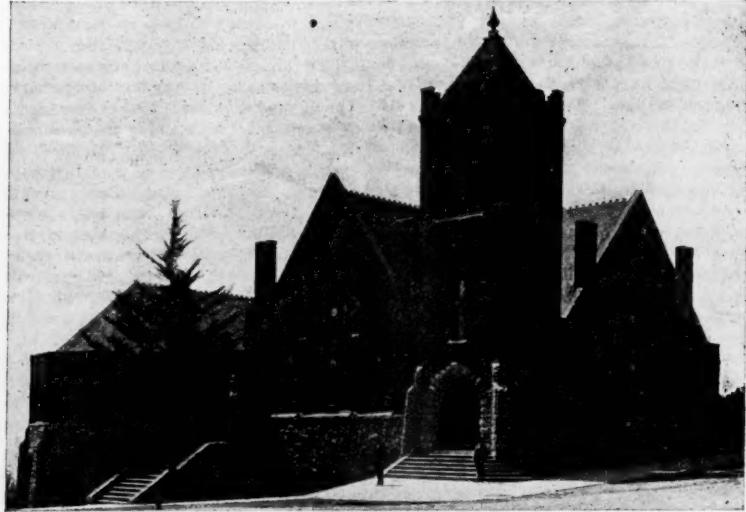
The auditorium is a square of sixty feet, the south corners being taken off by vestibules. The pulpit is on the opposite side, extending in circular form well into the auditorium. Back of the pulpit is the choir, with ample space for a pipe organ at a future date. At the right is a retiring room for the choir open-

ing upon the street. At the left is the pastor's retiring room. The auditorium has a bowed floor and the seats are in circular form. The pews and pulpit furnishings are in quartered oak, forming a pleasing harmony with the light cedar woodwork, over all of which is diffused a pleasant light from the stained glass windows. The latter are in triple form in each gable and depend for their peculiarly pleasing effect upon a rich harmony of color worked out in graceful conventional designs. The roof of the auditorium is supported by open timber trusses, ornamented by open panel work with trefoil heads.

The Sunday school department is separated from the auditorium by rolling partitions. Much of the space is capable of being utilized in connection with the main auditorium in case of need, thus giving a seating capacity for an audience of 800. An approved system of heating and ventilation is furnished.

The church, of which Rev. S. A. Norton, D. D., is pastor, has just completed its tenth year. During this period it has worshiped in a temporary wooden tabernacle, waiting until a new building could be paid for before undertaking it. The new building, occupied for the first time on the Fourth of July, is a source of great rejoicing to the people, who have sacrificed not a little for it.

N.



FIRST CHURCH, SAN DIEGO, CAL.

IN AND AROUND BOSTON

Race Track Gambling Suppressed

Just after the war the recruiting camp in Medford, Mass., was converted into a trotting park, which has been known as the Mystic Park. Since then there has been no successful protest, if any at all, against the gambling which has attended the horse racing.

Last January Hon. Lewis H. Lovering was inaugurated mayor with a term of office of two years. On Jan. 26 a citizens' committee, consisting of fourteen representative persons—men of varied parties, districts and occupations—waited upon him and presented an urgent request that he would enforce the State law against gambling. He heartily promised to enforce the law, not only against gambling but also against liquor selling. In accordance with this promise he forthwith gave instructions to the chief of police, and later to all the officers, to stop the gambling.

There is a new park in the city called the Combination Park, opened last year. The trotting season of this year was opened on June 8, and at the races the gambling was unabated, and showed conclusively that only a strong hand would avail to stop it. On the week following that hand was felt and the gambling ceased.

Mayor Lovering is a man of great integrity and of an iron determination, and the gamblers will hardly venture to resist him. An

abundance of letters from men of strength and high position all over the State reveals to the mayor the fact that good men of all parties and all faiths are heartily with him. The Watch and Ward Society has also made some important arrests of parties who broke the law during the first week, and so revealed the fact that if Medford itself had failed to act the good people of the State were able and ready to make themselves felt.

From Boston to the North Pole

Lieutenant and Mrs. Peary will start from Boston July 10 on what is called his preliminary expedition for another north pole hunt. Several scientific parties will accompany the explorer as far as Labrador, Baffin Land or Greenland, and will carry on their special investigations until his return. The Russell W. Porter party will go to Baffin Land. Lieutenant and Mrs. Peary and their party will go to Whale Sound, on the northwest coast of Greenland, to make arrangements with the Eskimos for furs, provisions and other equipment, to be ready for the lieutenant a year from this month, when he will set out from Whale Sound with one surgeon and no other civilian companion. He will establish an Eskimo colony at Osborne Fiord, latitude 81°, for his base of supplies. He has leave from the Navy Department to be gone four years, beside the present year for the preliminaries.

News from the Churches

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts and in Massachusetts only by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, 11 Somerville Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abby B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at home and abroad, the best among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, V. M. C. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, forty-eight seminaries in the West and South, twenty Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID,—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate incorporated under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1872. Chapel and reading room, 237 Hanover St., Boston. Open day at evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Smith, Corresponding Secretary, Room 22, Congregational House, Boston. Books, writing, comfort boxes, reading, etc., to Capt. S. S. Nickerson, captain, 237 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

New faces are beginning to be seen in the congregations of many of our country churches heralding the presence of summer visitors. They are always welcome, and their cheerful help in many ways is an inspiration. Such loyalty to church privileges in vacation in witnessing to the place they hold in the affections carries with it a double blessing.

The "church union" of a Rhode Island church is started on just the principles which should make it a success. Men's societies which have such broad purposes in view need not restrict their make-up to the membership of particular churches. The cry now is, Go to men, rather than make them come.

The Iowa pastor who plans to spend his vacation visiting home missionary churches evidently has put aside all thought of selfish enjoyment. May the promise, "He that loseth his life for my sake shall find it," be fulfilled to him in large measure.

A California church celebrates simultaneously the completion of a decade of work and the glorious Fourth by occupying a beautiful new modern edifice. Its enjoyment must be all the sweeter for having waited until it could build without debt.

All efforts to uplift a community—even though not in distinctively religious lines—such as a Sunday school in the Hawkeye State is making when it opens its reading-room to the public, must tend to healthy growth.

A practical way of holding up the hands of the C. H. M. S. is that chosen by the Kansas church which pays into the society's treasury an amount covering the salary of the home missionary who labors in its vicinity.

Union services of various denominations in summer are becoming the usual rather than the unexpected thing. We rejoice in them because they tend to broaden views and break down artificial barriers.

A Connecticut church has spoken strongly as to its sympathies in the late Turk-Grecian war. It is just now that wounded bodies and spirits will most gratefully welcome such tokens of sympathy.

A Michigan city, comparing its Congregational growth with a half-decade ago, makes a creditable showing, and now leads the State with the largest church.

We commend the interest shown by a Kansas pastor in the youth of his church, and the penetration of the citizens in appointing him for sociological work.

A deputation to the congregation and the little folks who took part was Children's Day in a southern New England church.

A New Hampshire annual occasion could be profitably inaugurated in most any place.

TEN YEARS IN THE HARNESS

A decade of delightful relations between Rev. G. W. Judson and his church in Orange, Mass., was noted with proper commemorative services, covering two days of last week. Mr. Judson went to his charge directly from the Yale Divinity School, finding a church of 212 members. The roll today contains 363 names. A new edifice, costing \$26,000 and entirely paid for, has been reared, while a proportionate growth has been registered in all the departments of the church's life. The fact that the benevolences in the decade under review are double those of the previous ten years indicates that the missionary impulse has been constantly nourished. These, and other equally encouraging facts, Mr. Judson reviewed in his anniversary sermon on the morning of June 27, and in the evening took a wider outlook in an address entitled Ten Years in Orange, to which a congregation that crowded the edifice listened. On Monday evening came the social festivities of the anniversary and the townspeople generally improved the opportunity to extend their congratulations to the pastor and his wife. Complimentary words were spoken by a representative of the Franklin County Association and of the local Ministers' Club, while a member of the school board, on which Mr. Judson has served for four years, expressed the indebtedness which the town feels to Mr. Judson for the constant exhibitions which he has made of his devotion to the public welfare. Mr. W. E. French, in behalf of the church, presented him with \$50.

THEOLOGICAL SEMINARIES

Chicago

For 15 years at Chicago Seminary prizes have been offered to entering students presenting themselves for examination in Hebrew. A grade of 75 per cent. has been required to entitle a student to a prize of \$50. Besides this the one passing the best examination has received a prize of \$50 extra. This year eight prizes are offered of \$50 each and one of \$100 to those prepared to pass an examination on the first 32 lessons in Harper's Methods and Manual, covering the first three chapters in Genesis. Students who have secured an equivalent preparation in any other text-book in Hebrew, including written translations from Hebrew into English and English into Hebrew, will be admitted to examination. Those who have not had the opportunity to study Hebrew may receive instruction from Professor Curtis without expense. Those who pass the examination will be instructed in an advanced division through the first two years of the course.

CONFERENCES AND ASSOCIATIONS

MASS.—The Eastern Ministerial Association, composed of Swedish Congregational ministers of New England, New York and New Jersey, met for its semi annual conference with the Swedish Church at Orange, June 21-24. About 30 ministers were present and five new members were received. The whole number is now 45. The meeting was pleasant and of much spiritual benefit to the ministers and the church.

NEW ENGLAND

Boston

[For other Boston news see page 64.]

CHARLESTOWN.—First, without waiting for its pastor, Rev. C. H. Pope, to complete the year of pastoral service upon which he entered Sept. 1 last, held a special church meeting recently and unanimously voted their cordial approbation of his labors and invited him to remain the coming year.

Massachusetts

CHELSEA.—First had an unusually helpful day last Sunday. At the communion service in the morning 12 young persons were received to membership, all on confession. The significance of the day was appropriately emphasized by elaborate decorations in the auditorium, and in the evening a patriotic service was held, at which the pastor, Dr. R. C. Houghton, gave a stimulating address in keeping with the thought of the day. Special music was an attractive feature of the service.

WEST SOMERVILLE.—*Day Street*. Nine new members were received at the July communion. The membership is now between 300 and 400. Mr. E. H. Hubbard is active as superintendent of the Sunday school. The picnic this year was a great success. The Sunday school rooms, even with the additions, are too small.

SALEM.—Rev. J. L. Hill, D. D., will supply for five Sundays in August the Tabernacle Church in Jersey City, which will unite its services with the First Baptist, the Second Presbyterian, the Park Reformed and the Wayne Street Reformed. The united services will be held at the Second Presbyterian Church, which is well located.

FITCHBURG.—*Suedish*. A mission meeting was held June 24-27. The fine new edifice was crowded at the Sunday meeting. It is felt that much spiritual good will result. The new minister, Rev. John Axelson, formerly of Chicago, is doing good work in the city.

FALL RIVER.—*Central*. The mission observed its Flower Sunday June 27. Over 500 persons attended. About 75 took special parts in the exercises. Rev. G. M. Boynton, D. D., supplied the pulpit on that day, giving a brief talk to the children.

WORCESTER.—*Union*. Dr. J. E. Tuttle spends the month of July in Eastport, Me., and two weeks of August in Amherst. The congregation will unite with Plymouth during the month. The supplies are: Aug. 1, Dr. Nehemiah Boynton, and Aug. 8, Dr. H. A. Stimson. On the evening of July 2 the church gave a reception to Rev. Mr. Perkins, whom it has adopted as its missionary to India and will support in addition to the usual contributions. Drs. Judson Smith, Daniels, Strong and Berry, recently from Japan, were present and addressed the gathering.—*Plymouth*. Dr. Archibald McCullagh will be away from the middle of July to Sept. 1, spending most of the time in Madison, Ct. Dr. Eldridge Mix will supply the pulpit July 18. The pastor gives the address Christian Endeavor Day at the New England Chautauqua, South Framingham, July 21, and preaches in Union Church, Providence, one Sunday in August.—*Pilgrim*. The Men's Association gave a reception July 1 to the young people of the church who have recently graduated from various institutions. Mrs. Alice Freeman Palmer was present and spoke on Helps to Happiness.—*Park*. The pastor, Rev. I. L. Willcox, has been compelled by ill health to take an extended vacation. Rev. R. M. Taft will supply during July. The people held a fellowship and social meeting recently inviting in pastors and friends from neighboring churches. Nearly all the churches have held church and Sunday school picnics the past week.

PALMER.—*Second*. The pastor, Rev. F. E. Jenkins, by earnest efforts has greatly endeared himself to this people. He has recently been the recipient of quite a sum of money and a valuable typewriter. In addition his people gave him money for a European trip, and he sailed June 23 for a two months' bicycle tour of the continent. A hand-somely framed picture of the pastor has just been placed in the chapel.

TURNER'S FALLS recently received 19 members, 17 on confession. Rev. H. C. Adams closes his work here in September to go to Danvers Center, after eight years of service. He and Mrs. Adams have sailed for a two months' trip in England and Holland.

Maine

HALLOWELL.—An ecclesiastical council, June 30, considering the resignation of Rev. Edward Chase after a pastorate of 14 years and the causes that led thereto, found the action of the parish so irregular and unwarranted in its relation both to the church and the pastor as to merit decided rebuke. The council voted that in view of the evidence pre-

sented it was not prepared to advise the dissolution of the pastorate, and recommended the calling of a larger and more representative council. The question of the primacy of the parish over the church is involved in this decision. The trouble which resulted in the pastor's resignation lies with aggressive opponents in the parish.

AUGUSTA.—For years the church has maintained Sunday schools and religious work in the outlying districts. Mrs. Foster has been spending some weeks at one of these places, the Church Hill district, and as a result 23 conversions have taken place, and an organization of some kind will soon be formed. A class of young persons meets at the pastor's study for instruction Friday afternoons with a view to church membership.

PORTLAND.—*Williston.* About 225 members of the Sunday school and congregation had a delightful outing and picnic at Sebago Lake, June 26.—*West.* The new annex to the meeting house now in process of erection will cost nearly \$3,000 and will be completed without debt.—*St. Laurence Street.* Open air services at the eastern end of the city have been inaugurated for the summer by the pastor, Rev. A. H. Wright. This work has been successfully carried on for at least a decade.

New Hampshire

HOLLIS.—The C. E. Society has inaugurated a beautiful custom in inviting once a year to a reception all the old people of the town who have reached or passed threescore and ten years of life, with the commendable design of bringing the young and old together for a more intimate fellowship. At the reception recently held 44 of the 82 invited responded to the roll-call. The hall was beautifully decorated with flowers and furnished with easy-chairs and rugs, brought in from the houses of the village to make it inviting and homelike, and no pains were spared to make the occasion one of pleasure and joyful memories. Words of welcome were spoken by the president and the pastor, and an opportunity was given several of the guests spoke briefly. Afterwards the oldest lady in town, nearly 90, escorted by the pastor, led the way to the supper-room, where 125 or more sat down to bountiful tables. The room also was tastefully trimmed with the mountain laurel. This, with the three previous hours of social enjoyment, rounded out the festivities. The reception was a great success, and could be profitably imitated in any locality to the mutual advantage of all participating.

WESTMORELAND.—The young people of the church have recently given a new pulpit set, which is a great improvement. The pastor, Rev. G. H. French, with an efficient corps of his young people, is holding district meetings, which are largely attended, and it is hoped will prove a blessing to many.

EXETER.—Second has voted to be known hereafter as the Phillips Church, and thus by name indicate the closeness of its alliance to Phillips Academy.

Vermont

ORWELL.—The church has nobly manifested its interest in and generosity toward its pastor, Rev. Benjamin Swift, by presenting him with a cheque to cover all necessary expenses for a trip to San Francisco and return. He left home June 28 and will be a representative at the C. E. Convention.

Rhode Island

WOONSOCKET.—*Globe.* The plans for the enlargement of the meeting house, laid by because of the hard times, are to be hurried forward at once. The need of room is imperative, owing to the recent growth of the church. The committee has raised \$1,500 and, if the remaining \$1,000 can be pledged, the proposed addition, as well as new interior decorations, can be covered. The architect has submitted plans and specifications are all made. The members of the church have just started a men's club, called the Church Union, that shall embrace the men of all denominations in the city, meet three or four times a year and listen to addresses on public questions, as well as be a center of moral influence for the city. The men are arranging for the purchase of a stereopticon for Sunday evening lectures.

PROVIDENCE.—*Pilgrim.* Union services with the Roger Williams Free Baptist will be held for eight weeks, beginning July 11. The first four Sundays the services will be in the Pilgrim meeting house. —*Plymouth.* Rev. S. H. Woodrow has gone to the California convention. Rev. E. O. Bartlett, D. D., is preaching during his absence.—*Elmwood Temple.* Rev. E. T. Root will be away during August. Nine persons united with the church July 4. Englishmen were particularly invited to the service last Sunday evening to hear an address on the Declaration of Independence and the Anglo-Saxon Race.—*Free Evangelical.* The C. E. Society will have charge of the midweek service this summer.

Special patriotic service was held on Sunday evening last. Five-minute addresses by several young men were a feature.

NEWPORT.—*United.* Rev. T. C. McClelland, the pastor, has been preaching a course of five sermons on The Hard Doctrines in the Light of the Parable of the Prodigal Son. Important doctrines have been taught and illustrated with force and felicity. Rev. T. G. Grassie spent a Sunday here recently presenting the home missionary cause.

Connecticut

HARTFORD.—*Pearl Street.* At an adjourned meeting of the church last week to discuss the recent sale of the church property and the new proposed location on the hill, the present committee, which has had the matter in hand, was authorized to purchase one of the two lots located on either corner of Woodland Street and Farmington Avenue. It was also voted to take the steps necessary to revise the roll. After purchasing a lot there will probably be over \$100,000 in the treasury with which to build.

WINSTED.—Mrs. Carrington, wife of Judge Carrington, gave an interesting historical account of the formation of the New Haven Branch of the Woman's Board recently, and its subsequent existence. Organized in 1870 with seven members, the end of the year showed 600. The contributions of the local auxiliary of the New Haven Branch to date have been \$6,862. Miss Mary Hinsdale has been the secretary for 23 years of its existence.

NEW HAVEN.—*Howard Avenue.* A week ago Sunday evening Rev. W. J. Mutch spoke on the queen's jubilee celebration. A subscription amounting to \$936 has been forwarded to Athens for the relief of suffering there incident to the late war.—*United.* After next Sunday the sessions of the Sunday school will be omitted for the summer and the conference-room will undergo thorough repairs.

WATERBURY.—*Second.* During July and August but one service will be held Sundays. A recent novel entertainment that was successful was a June festival, held on the vacant lot adjoining the church. Among the scenes represented was a Shaker village with the attendants in full Shaker costume. The proceeds were applied on the church debt.

MANSFIELD.—A week ago Sunday Rev. E. J. Lewis preached his farewell sermon before leaving for Chicago the next morning. It included a general review of three years of work. Nearly one-third of the present membership has been enrolled in this time, while many of those who had been members for years are now removed.

WESTCHESTER.—Mrs. Abigail Foote Loomis celebrated her 90th birthday a week ago last Saturday. For over 73 years she has been member of the church here, and relates many interesting facts concerning its history in the early part of the century, her memory referring back to events that transpired when John Adams was President.

BRISTOL.—The subjects of two interesting sermons by Rev. T. M. Miles on recent Sunday evenings were: The Queen's Jubilee and The Bicycle. Children's Day four little ones took up the contribution and four others presented each member of the congregation with a buttonhole bouquet.

FARMINGTON.—At a recent joint conference between the committee of the society, ladies' benevolent society and the C. E. Society, it was decided to begin work shortly on the lower room of the chapel, so as to adapt it for culinary and social uses.

SOUTHE COVENTRY.—The old meeting house on the hill, nearly 100 years old, was burned to the ground June 20. It was owned by the First Church society, but has not been used except for town meetings for a long time, being much out of repair. There was no insurance.

KENSINGTON.—After being some time without a pastor the church is in a flourishing condition under Rev. Mr. Tuthill. In the few months he has been here the attendance has increased greatly, while the average attendance at Sunday school is now 90, a gain of one-third.

BRIDGEPORT.—*Park.* The average Sunday school attendance for several years has been over 400. On a recent Sunday the attendance was 468. The church and parsonage are being painted. Rev. E. G. Fullerton is pastor.

The ladies at South Glastonbury have sent a barrel valued at \$30 to the South, a \$16 box to South Dakota, and have contributed \$5 toward the Indian famine relief fund.—Naugatuck has given \$70 to the C. H. M. S. and \$70 more to the church and academy at Weiser, Idaho.—Connecticut Endeavorers to the number of nearly 500 left last week for Springfield, where they boarded the train for San Francisco.

MIDDLE STATES

New York

LEWIS reports a year of blessing with nearly three months of special meetings, in which neighboring pastors assisted. The edifice has undergone needed repairs. Rev. F. M. Dickey is pastor.

Pennsylvania

PHILADELPHIA.—Central keeps open all summer, and Rev. M. H. Williams supplies the pulpit during the pastor's vacation in July and August. Ten new members were received last Sunday.—German-town has just celebrated a "garden fete" on the beautiful lawn of one of its members for the benefit of the church work. The Sunday school has a new opening service prepared for each quarter, in which an original hymn by the pastor, Rev. D. E. Marvin, with a new tune is a marked feature.—Kensington observes its second anniversary with a membership doubled and a greatly enlarged Sunday school. Its C. E. Society is doing a good work in visiting the "Shu-Ins."—Snyder Avenue keeps a full house in the hot weather. It has secured a lot and hopes to see its new chapel ready for use in the fall.

MR. CARMEL is about to lay the corner stone of its new house of worship, which is of the latest design and will have a seating capacity of about 500. Impressive closing services were held in the old building on Sunday, June 12. The old structure has stood for more than a quarter of a century, and but four of those who were members when it was built are still alive and connected with the church. The new edifice will be dedicated about the middle of September. Rev. R. N. Harris is pastor.

COALDALE.—First. Rev. Samuel Lewis, after a pastorate of one year, preached his farewell sermon June 12. He will take a trip to Europe in the near future.

THE INTERIOR

Ohio

CLEVELAND.—*Mizpah Chapel*, situated between the largest Polish and a growing Bohemian settlement, is the fourth center of Slavic mission work in that city. It is especially the center for mission work for Poles. On June 27 14 persons, Poles and Germans, were received to the church. This little body represents the results of the missionary work of the C. H. M. S. for Poles in Cleveland, and forms the nucleus for a new mission church. The services were interesting to those who know how much hard and faithful work has been expended in that field by Rev. J. J. Deesup, Polish mission preacher, and Miss Ella Hobart, who learned Polish years ago to engage in work for this interesting people. The Polish work is evidently attracting the attention of Christians far and wide. In New England Christian people are awakening to the fact that the Poles who are colonizing there need the gospel, and the same is true in Michigan.

CINCINNATI.—The Congregational Ministers' Association (which includes a Unitarian and Universalist minister) had an outing, June 21, at Gwendolen Park, the home of Rev. Messrs. E. I. and D. I. Jones. It is one of the most beautiful spots about the city.—*Walnut Hills.* Rev. J. R. Danforth, the new pastor, will be absent in the East until Sept. 1.—Rev. H. S. Bigelow has started evangelistic services every night in the week for 15 minutes outside the church door. Afterwards he invites all inside. Many accept the invitation. Mr. Bigelow takes his vacation in July and August. The others will probably stay at their posts all summer.

Illinois

[For Chicago news see page 50.]

KEWANEE.—*Suedish*, which has been doing good service among the large Scandinavian population of the city and vicinity, has recently voted to come into full fellowship by joining Bureau Association. Superintendent Tompkins visited the church June 27, counseled with the officers and made an address at the evening service. He also preached morning and evening in the First Church, over which he was so long a time pastor. A home missionary offering was taken in the morning.

Indiana

INDIANAPOLIS.—*Brightwood.* The new building was dedicated June 27, 500 persons being gathered in the handsome auditorium. The sermon was preached by Rev. J. S. Ainslie, who led in an appeal to raise the balance of the indebtedness. The total amount was pledged. This church had a small building on a narrow lot. Feeling the urgent need of more room an adjoining lot was purchased. The edifice was turned half-way round and placed on the rear of the lot on a new foundation. A new front was built a little larger than the old part with a front tower and vestibule, and a wide archway cut between the two buildings. The total expense has been a little over \$2,000. The house is

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seated with quartered-oak circular pews. The young pastor, Rev. C. E. Grove, returned from Michigan with his bride to share in the dedicatory services. Superintendent Curtis was present assisting in the service and making the dedicatory prayer. Rev. F. E. Dewhurst and Rev. F. M. Whitlock also assisted.

TERRE HAUTE.—*First.* The pastor, Rev. C. H. Percival, and wife, have gone to the C. E. convention at San Francisco. They return by way of Seattle, where they will visit for three weeks. Their farewell at Terre Haute took the form of a lawn fete. It was their 10th wedding anniversary, and there were numerous presents. There was a large and brilliant assortment of tinware. The grounds were beautifully illuminated and refreshments were served.

Michigan

GRAND RAPIDS.—*Second.* Rev. J. T. Husted closed his ninth year as pastor at the end of June. Last year was the most prosperous, 29 new members having been received, nearly all on confession. The church is harmonious and united.—Year-Book statistics show the following facts as to five years' progress in Grand Rapids. Four churches have become seven, with three missions besides; the 1,123 members have increased to 1,631, and S. S. membership has grown from 1,586 to 2,565. The benevolences have more than doubled.

THE WEST**Iowa**

STUART.—The Ladies' Missionary Society is holding monthly meetings with increasing interest, the attendance having doubled within a short time. The S. S. library of 500 volumes has recently been increased by the addition of 175 new books. It also includes several magazines and periodicals and serves as a reading-room, which is open to the public Friday evenings.

LAKESIDE.—The work shows good progress, under the leadership of Rev. L. R. Fitch. During the past year congregations have more than trebled, nearly every family in the community being now represented at church and Sunday school.

EAST DES MOINES.—Union services will be held in two of the churches each Sunday evening during July and August, the pastors of the various denominations preaching in turn.

CEDAR RAPIDS.—*Bethany.* Rev. J. B. Gonzales has been unanimously called to continue his pastorate here. The edifice has been improved by a new coat of paint.

At Anita 12 adults were welcomed to fellowship June 20, six uniting on confession. Rev. E. H. Votaw is pastor.—The C. E. Society of Dinsdale has recently papered the audience-room.

Kansas

CHASE, because of crop failures, has been without a resident pastor for some years, but has an excellent Sunday school with a good proportion of adults, and also a well-sustained prayer meeting and Junior and Senior C. E. Society. It has made a generous pledge for home missions during the coming year.

PITTSBURG.—Rev. E. B. Smith has organized a flourishing Boys' Brigade, which is peculiarly adapted to do good in that city. He has also been appointed by the mayor one of a committee to promote the Pingree plan for the help of the unemployed.

GOODLAND.—Services have been suspended for some weeks, the city authorities having prohibited public gatherings on account of scarlet fever. The quarantine will soon be removed and services resumed.

SALINA. is showing fresh vigor in providing for its salary and current expenses, notwithstanding the burden of meeting notes in payment for its building.

STAFFORD.—The pastor leads a weekly Bible class, in which much interest is manifested. Stead's Kingdom of God is used as a text-book.

Rev. I. A. Waldrop will find his hands full, even in serving fewer churches than heretofore, until fall. From May to October he will be pastor of Fairview, Western and Alanthus churches in Gove County, with their branches at Banner and Whitemore, and also of Wallace and Macon churches in Wallace County. It is a pleasure to announce that, as during the last four months of the previous year, the Hiawatha church will pay the full amount of his H. M. grant as a contribution to the C. H. M. S.

Evangelist Veazie is spending some weeks at Argentine in pastoral visitation and general care of the church's interests.—The general outlook for crops in the State is hopeful, though they have been injured in some localities by insects and

drought.—Several churches have already sent in liberal pledges towards the \$5,000 which the superintendent of missions proposes shall be raised for the C. H. M. S. this year by the special method of dividing the amount into 500 equal shares.

South Dakota

REDSTONE.—At the annual meeting Rev. G. W. Crater received seven members on confession, with application from the eighth. Four of these had been Baptists. Three young people were baptized by immersion. This little church, organized three years ago in the loft of a barn, has now a membership of 30.

PACIFIC COAST**California**

LOS ANGELES.—*First* received 23 new members June 20, of whom 13 came on confession, making 75 admissions since Jan. 1. Dr. W. F. Day is pastor.

OTHER CHRISTIAN WORK

The corner stone of the new \$100,000 Y. M. C. A. building was laid, June 29. The principal address by Rev. W. S. Ayers of the First Baptist Church was a splendid appeal for a profound recognition of the worth of man, for whose uplift and redemption the new building was to stand. The membership of the association, under the strong spiritual leadership of Sec. E. T. Garland, is now over 1,000, far exceeding anything in its former history.

WEEKLY REGISTER**Calls**

ADAMS. Harry C., Turner's Falls, Mass., accepts call to Danvers Center.
ANDREWS. Stephen M., recently of Windsor, Mass., to Millington, Ct. Accepts.
ATKINSON. Wm. H., Forest Grove, Ore., to San Rafael, Calif.
BILL. Marcellus A., formerly of Garretson, S. D., to Kunnells, Io.
BALANTINE. Wm. G., ex-president of Oberlin College, Ohio, to be teacher of the Bible in Biblical Normal College, Springfield, Mass. Accepts.
BRINK. Lee A., to permanent pastorate at Hope Ch., W. Superior, Wis., where he has supplied three months. Accepts.
BROWN. John L., to remain a second half-year at Kellogg, Io. Accepts.
CARLSON. W. G., to Willow Lake and Pitrode, S. D. Accepts.
COKELEY. Benj. F., formerly of E. Main St. Ch., Galesburg, Ill., to Buda. Accepts.
DRAKE. Frank E., Andover Sem., to Pigeon Cove, Rockport, Mass.
FRENCH. Edgar B., Andover Sem., to W. Barnstable, Mass. Accepts.
GREY. Fred., recently of Valeda, Kan., to Lenora. Accepts, and has begun work.
HUME. Willis F., to remain another year at Hiram and N. Sebago, Me. Accepts.
MCFADDEN. Robt. A., West Ch., Andover, Mass., to Watertown, Ct., and Westport.
PRINGLE. Henry N., formerly of Anoka, Minn., accepts call to Eastport, Me.
PROVAN. Jas. Lowell, Mich., accepts call to Shelby, to begin work Aug. 1.
TORRENS. David J., Oberlin Sem., to Bureau and De Pue, Ill. Accepts.
TRAVIS. David Q., lately of Pocatello, Ida., declines, not accepting call from Marion, Ind.
WATSON. Chas. E., Danvers, Ill., to Plymouth Ch., Springfield. Accepts.

Ordinations and Installations

CURRY. J. J. o. Lamars, Ga., May 18.
DEERING. Ben, o. p., Mound City, Ill., June 30. Sermons, Dr. Jas. Tumpkins; other parts, Rev. Messrs. J. B. Green, D. M. Brown, C. D. Borton, Pres. F. B. Hines.
HARTFELL. Minor S., i. Falmouth, Me. Sermon, Rev. Smith Baker, D. D.; other parts, Rev. Messrs. A. H. Wright, W. G., and O. W. Pease.
KELLEY. Francis D., i. June 29, Central Ch., Toledo, O. Sermon, Rev. H. M. Tenney, D. D.; other parts, Rev. Messrs. A. M. Hyde, James Brand, D. D., C. A. Vincent, LEARY, Wm. A., o. p., Grafton, O., June 2. Sermon, Prof. E. I. Bosworth; other parts, Mr. W. J. Miller, Rev. Messrs. H. J. Wilkins, J. A. Selbert and F. H. Richardson.

Resignations

DAVIES. Dan'l T., Shamokin, Pa., to take effect Sept. 1.
HULBERT. Palmer S., First Ch., Oak Park, Ill.
JONES. Fred. V., San Mateo, Cal., to take effect Aug. 15.
LUCA'S. Oranell L., Fourth St., Oklahoma City, Okla.
ROBERTS. W. G., o. p., Patchen Ave. Ch., Brooklyn, N. Y.
ROBBINS. J. Clark, N. Berkeley, Cal., to take effect Aug. 20. Will take post-graduate studies at Stanford University and supply Menlo Park Presb. Ch.
SANBORN. Fred L., Yorkville, Ill.

Dismissals

PIERPONT. John, West Cornwall, Ct., June 28.
SANDWELL. G. Henry, First Ch., New Britain, Ct., June 29.

Churches Organized

THE ISLAND. Humboldt Co., Cal., 9 June, 26 members.

Miscellaneous

DOUGLASS. Clinton, of Pilgrim Ch., Des Moines, Io., will spend his vacation visiting some of the H. M. churches of the State.
DUNN. Silas B., given a farewell reception by his friends in Shoreham, Vt., before leaving for his new parish at S. Dartmouth, Mass.
HIGGINS. Robt. M., Plymouth Ch., Grand Rapids, Mich., is spending a month in New England, attending reunions of his class at Andover, Phillips and Williams.
KELLEY. Jas. N., Morrisville, Vt., was thrown from his bicycle the evening of June 22. He was badly bruised and was unconscious for several hours, but at last accounts his condition was thought to be improving.
PENNIMAN. Andrew O., will supply during July at the Hennepin Ave. (M. E.) Ch., Minneapolis, his own church at Fort Scott, Kan., being closed.

ACCESSIONS TO THE CHURCHES

	Conf. Tot.	Conf. Tot.
CALIFORNIA		NEBRASKA
Beckwith, Redlands, First,	8	Bloomfield, Lincoln, Butler Ave.,
Sacramento,	1	4
San Francisco, Beth-	19	Long Pine,
any,	7	NEW HAMPSHIRE
Sundol,	2	E. Jeffrey,
The Island, Humboldt Co.,	26	Keene, First,
		3 14
CONNECTICUT		NORTH DAKOTA
Canton Center,	17	Dawson,
Hartford, Swedish,	3	Fessenden,
	4	Hankinson,
	5	5 6
ILLINOIS		OHIO
Bloomington,	4	Dover,
Chicago, Union	14	OREGON
Park,	16	Scappoose,
Warren Ave.,	13	Smyrna,
Decatur,	15	7 7
Waukegan, German,	9	SOUTH DAKOTA
	9	
IOWA		VERMONT
Anita,	6	Ft. Pierre,
Chester Center,	3	Pierre,
	3	3 3
MASSACHUSETTS		WISCONSIN
Fall River, Central,	5	Cumberland,
Springfield, North,	7	Manning,
Hope,	—	Maple Ridge,
Turner's Falls,	14	Steubenville,
Waltham, Trini-	19	Londonderry,
tarian,	41	Weybridge,
	45	Wheaton,
MICHIGAN		WISCONSIN
Grand Rapids, First,	2	Cumberland,
	3	Manning,
MINNESOTA		Maple Ridge,
Springfield,	3	Steubenville,
St. Paul, Pacific,	10	Trade Lake,
	13	Walworth,
		Webster,
		West Green Bay,
		Wheaton,
MISSOURI		
Aurora,	5	5
Carthage,	7	OTHER CHURCHES
Noble,	5	Cabot,
Springfield, German,	10	Grinnell, East
St. Louis, People's,	11	Longsberry,
Plumier,	14	Wesley,
Valley Park,	17	Weybridge,
Webster Groves,	4	than three,
	4	24 35
		Conf. 287; Tot. 568.
		Total since Jan. 1: Conf., 10,086; Tot., 18,278.

EDUCATION

— Fifty-five men graduated from Dartmouth. All the exercises of Commencement week were of a creditable character and the spirit of satisfaction with the present régime and of hope for the future was marked.

— At the Commencement at Benzonia President Rodger preached. The exercises were creditable and revealed earnest work during the year. The alumni dinner in the church parlors was a success, and the conservatory concert closed the day.

— It was Bowdoin's ninety-second Commencement and fifty-seven men were graduated. Lieutenant Peary was among the prominent alumni present. He had not been back since his graduation in 1877. He said in his speech: "I have dreamed of Bowdoin when there was nothing in the world around me but the infinite expanse of ice, the infinite expanse of the blue sky and the white sun."

— The Commencement at Ridgeville College, Ind., closes the best year the institution has had since the college came into the hands of the Congregationalists, five years ago. There were more than 100 students and five graduates from the various departments. Congregationalism in Indiana is limited in its resources, so that the institution has a hard struggle financially. Rev. George Hindley is president, and a number of valuable teachers



are associated with him. The president preached the baccalaureate sermon. A reunion of the alumni was held one evening.

— The exercises of Commencement at Doane were especially interesting, since they occurred at the quarter-centennial. Dr. Sherrill preached a strong baccalaureate, while Miss L. H. Wild's address before the Christian associations aroused them for aggressive work. A class of fourteen graduated from Doane Academy. Two evenings were devoted to anniversary addresses. Reminiscences of the early days were given by Rev. Messrs. Lewis Gregory, H. A. French and President Perry, who has held his office from the beginning, while Chancellor MacLean of the State University and Pres. H. T. Fuller of Drury discussed How Much of the Classics and of the Sciences Ought the College to Teach? Class Day exercises were creditable to the class of 1897. A play, The Troubles of Uncle Sam, written by members of the class, was presented in the college grove. Sixteen degrees were conferred. The orations and essays were of real merit. The past year has been a success. Owing to the difficult times and drought the quarter-centennial fund of \$25,000 has not yet been fully raised. The canvass will be continued next year.

— At Yale the usual exercises of Commencement week were held and the usual throng of old graduates were present. Some 700 more were added to their number as Yale's contribution from all her departments for this year. President Dwight, because of the sudden death of his brother, did not preside at the alumni dinner on Wednesday, but Judge Howland of New York was in his own best vein. Other speeches were made by Capt. A. T. Mahan, U. S. N., W. G. McCabe of Virginia, Prof. G. F. Moore of Andover, Lieutenant-Governor Woodruff of New York, President Northrup of the University of Minnesota and others, most of whom had received degrees from Yale earlier in the day. Of the recent Lampson bequest \$150,000 is to be devoted to a new and much needed alumni hall. But nearly or quite three times that sum must be spent if the university is to have such a building as it needs. The announcement also was made that the corporation have voted that hereafter any professor who has become sixty-five years old and has served twenty-five years may retire on an allowance. This adoption of the pension system finds warm favor with the graduates.

— Berea College reports the best year in its history. The attendance reached nearly 600. The graduates were thirteen from college and eighteen in all, a larger number than ever. The mountain people are now finding out its worth to them and promise good numbers next year. The baccalaureate sermon was preached by Rev. C. W. Carroll of Cleveland, O., on Recognizing God in All Our Life. The address before the societies was by Rev. J. A. R. Rogers of Hartford, Ct., on How Can a Student Give and Get the Most in Connection With a College Course? On Commencement Day the forenoon addresses by graduates and the afternoon speakers from abroad were heard by great audiences. Dr. Archibald McCullough of Worcester, Mass., made the principal afternoon address, and dwelt on the possibilities opened to the lowliest by education. An idea of the peculiar character and quality of Berea's work appeared in the musical part of the program, which was well rendered and included classic, plantation and gospel selections. The day of small things seems past at Berea, which is reaching out more and more widely.

— The Harvard Commencement drew a large and enthusiastic crowd of alumni. The morning exercises included the literary parts by the graduates and the conferring of degrees announced in English according to the innovation of last year. The total of degrees given was 778. The class spreade followed, with the added attraction of unusually fine singing by the old Glee Club men. Five new overseers

were elected, among them Dr. G. A. Gordon. The dinner was a festal ending of the university year. The speechmaking was introduced by President Wetmore of the Alumni Association. The other speakers were: President Eliot, Governor Wolcott, Mr. R. C. Lehman, Dr. C. C. Hall, Pres. J. C. Carter of the Law School Association and Mr. J. C. Ropes. Reference was made to the Child Memorial Fund of \$11,000, made up of large and small subscriptions, and to other bequests. The gifts for the year paid in aggregate \$250,000, and the sum total compares favorably with the average of thirty years past. One gift of \$70,000 for a new dining hall is particularly acceptable. Of the graduates this year law is the predominating attraction for the future, and business is second. Six graduates will study for the ministry.

for the abolition of private property. Those who are not ready to see private property abolished are therefore challenged to produce proof that the transactions which are impeached upon the exchanges either are not gambling, or, if they appear to be evil, to provide some means which shall be efficient to restrain gambling, and yet shall not abolish private property.

A provision of data to contribute to this end has been made in a work entitled, Speculation on the Stock and Produce Exchanges of the United States, by Henry Crosby Emery, submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the faculty of political science, Columbia University, New York, 1896. The Ethics of Gambling, just named, for theory and the work of Mr. Emery for application furnish the latest material known to the writer for the scientific and thorough consideration of this subject.

C. H. H.

CURRENT LITERATURE UPON GAMBLING

There is an occasional demand for books and other printed matter upon the evil of gambling. The following list has been prepared to satisfy these requests. There is first, for popular distribution, a little twelve page tract published by the Congregational Sunday School and Publishing Society, Boston and Chicago, entitled Gambling, or Getting Something for Nothing. This little pamphlet contains at the close the following notice of current literature on the subject: *The Century*, February, 1892, The Degradation of a State, or the Charitable Career of the Louisiana Lottery, by C. C. Buel; February, 1895, *Harper's Magazine*, What Is Gambling? by John Bigelow; a symposium in the *Arena* for February of the same year contains, with other articles, a list of the books upon this subject available in the Boston Public Library.

Until lately there has been no worthy attempt to provide an extended and thorough demonstration to the intellect of the soundness of the popular intuition that gambling was wrong. The explanations of its evil which have existed have been such brief and popular statements as would not be out of place in a magazine article. A new work entitled The Ethics of Gambling and published by Henry Altemus, Philadelphia, attempts to show the evil of gambling on the line of ethical theory.

The final issue of all theory and practice upon the matter of gambling seems likely to arise in connection with the alleged gambling features of the exchange of stocks and produce. Socialists claim that stock speculation equivalent to gambling is inseparable from private property and constitutes so deep an evil as to furnish at least one excellent reason

FAIRCHILD-CUTLER—In Troy, N. Y., July 1, Rev. Edwin Milton Fairchild and Mary Salome Cutler.

Deaths

FARNHAM—In Monteagle, Tenn., June 27, John E. Farnham of Montgomery, Ala., formerly of Andover, Mass., aged 70 yrs., 6 mos.

LINCOLN—In Campello, June 21, at the residence of his daughter, Mrs. Nathan Washburn, Rev. Nehemiah Lincoln of North Carver, aged 72 yrs., 11 mos.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BEAULIEU, Pastor Christian Church, Lowellville, O. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

GREEN.



For two years green has been the fashionable color of society. The steadily increasing demand for furniture which shall harmonize with interior decorations of this color has led us this season to attempt a complete collection of the various shades of green in woodwork.

We have a light shade of Apple green or Palm green, a Malachite green, and the new Forest green. For outdoor furniture we have the usual painted green.

In one or another of these finishes we have the complete furniture for every room in the house. Full Chamber Sets for bedrooms; bookcases, desks and chairs for the library; tabourets, stools, tables, easy-chairs, etc., for the drawing-room, and so for all needs and apartments.

Coverings of monkey skin and Morris velvet. Decorations in color stenciled in imitation of old Moorish fretwork. A wonderful exhibit of novel beauty, well worth a visit.

Canal Street Prices.

PAINTE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK

About the same conditions prevail as last week. Confidence in the future is growing all the time, and financial institutions expect more activity in the launching of new enterprises, which will increase the demand for money, now a drug everywhere. Shipments of currency to the West will soon be in order, and these ought to reduce surplus funds at the financial centers.

As regards general trade, it is not yet brisk in the East. The improvement in the West and South is relatively much greater. In the writer's opinion, the fact that activity has started on the farm, rather than in the workshop, is the best kind of evidence that the country is really started on the road to prosperity.

The United States is essentially an agricultural nation, and our exports of manufactured articles, while increasing, are nevertheless of secondary importance. The consumptive demand or market for our own manufactures must come largely from the West and South, which produce the bulk of the nation's wealth in grain and cotton. The great trouble with our factories during the past four years has been that the farmer has not been able to buy the normal quantity of goods. Now, however, better prices prevail, indebtedness has been reduced, more money is in circulation and crop prospects are bright. The result is a relatively larger improvement in business conditions in the West and South than in the East.

The stock market had the expected reaction last week, but recovered in a couple of hours nearly all that was lost in two days. After the passage of the tariff bill there may be heavy liquidation of securities, but until the bill is passed the market is expected to continue strong.

FROM YALE TO AUSTRALIA

Mr. William H. Sallmon has closed his work as general secretary of the Yale University Y. M. C. A. and has gone to Australia as general secretary of the Student Christian Union of Australasia.

During his administration of three years the membership of the Yale Y. M. C. A. has increased from 500 to over 1,300, and the annual receipts from \$2,000 to \$5,000; the city mission work has been enlarged and has secured a building for its use; an employment bureau for needy students has been maintained; and new agencies have been added for reaching members of incoming classes. A new department has been organized in the Sheffield Scientific School. Mrs. W. F. Cochran has just given a lot and building for this department. A similar work has been set on foot in the graduate schools.

In 1894 Mr. Sallmon made a tour of the colleges in the Maritime Provinces; in 1895 of the colleges of Ontario and Quebec. His chief work has been in building up the Bible study departments. For three years he has had charge of the Bible study work at the Students' Conference at Northfield, and for one year the summer school at Knoxville, Tenn. His Outline in the Life of Paul is used in every large college association. Two similar volumes on the life of Jesus and the parables are now in press. He is also editing a series of sermons entitled The Culture of Christian Manhood. He has for several years conducted a large Bible class for business men in the Bridgeport Y. M. C. A., and during this year another at United Church, New Haven. He has also taught the Bible at Rosemary Hall School at Wallingford.

Mr. Sallmon's Australian headquarters will be at Sydney, but nearly all his time will be spent visiting the colleges. His work will be to organize and conduct twenty-five student Christian unions in the colleges of Australia, New Zealand and Tasmania. His successor at Yale is Mr. Thomas F. Archibald of the class of 1896, who has been studying this year at Auburn Seminary.

C. S. M.

THE "MOUNTAINS" HAVE NOT MOVED.—They are still on the map, and will have thousands of visitors this year. The disturbing reports concerning the possible transfer of the most interesting section of the White Mountains region to private commercial control need not interfere in the slightest degree with the vacation plans of those who prefer the climate and scenery of the New England highlands for their annual summer outing. Mt. Washington and its great and glorious company of breeze-swept peaks are still there, and there they will remain until there are none left to enjoy vacations.

Those who are planning to go to the mountains this season will be interested to know that never has there been such a general and concerted outlay of money and effort on the part of the hotel people for the improvement of their well-known hosteries. On the East Side and West Side alike the landlords have been busy during the spring and winter months superintending the installation of electric light plants, the making of new golf links and bicycle and foot paths and the improvement of old ones, the refurnishing of interiors and the enlargement of outdoor conveniences, so that this season is likely to find hotel life in the mountains the nearest approach to an ideal existence that this mundane sphere can produce. Nature has already done her full share toward this end, and there is no more restful, healthful and generally delightful region in the whole world than that comprised under the general designation of "the White Mountains." Those who have never yet taken a trip to this wonderful land of the sky, with its wealth of majestic scenery, its bracing air and its delightful social summer life, will be surprised to find how short a journey it really is from Boston or any of the other large centers of popula-

tion. The fast and luxurious express trains of the Boston & Maine Railroad System bring the tourist into surprisingly close touch with the mountain region, and those who contemplate the trip should not fail to send to the General Passenger Department of the road, Union Station, Boston, for a copy of the comprehensive, illustrated guide-book, *Among the Mountains*. This gives all necessary information, and is sent free to all who send a two-cent stamp for postage.

THE "GREEN" CRAZE.—The demand for green in all household decorations and furnishings shows that it is still the favored color of society. This season it has been embodied in furniture, and the Paine Furniture Company on Canal Street have a complete line of cabinet work for every room in the house, executed in the different shades of green. Owing to the large sale for such furniture, it is offered at the popular price of ordinary work, so that one may choose between the natural color of the wood and the fashionable green color at no extra cost.

THOUSANDS celebrate with thankfulness their restoration to health by the use of Hood's Sarsaparilla. Think of the vast army who have been cured by this medicine. Men, women and children, who have suffered the consequence of impure blood, who have been the victims of scrofula sores, eruptions, dyspepsia, nervousness, sleeplessness. They have tried other medicines and have failed to obtain relief. They tried Hood's Sarsaparilla and it did them good. They persevered in its use and it accomplished permanent cures. Do you wonder that they praise it and recommend it to you?

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WHERE CHRISTIANS AGREE

A few weeks ago the Unitarian ministers of Boston invited members of other ministerial bodies in the city to meet with them for a single Monday morning session. One of the most significant addresses at this joint gathering was by Rev. W. E. Barton, D.D., who said, among other things:

We all hold that there is one God, who is revealed to us as our Father, who has illustrated in our creation, in the life of Jesus Christ and in every exalted character among men, the kinship of the human and the divine Spirit and the adaptation of his eternal Logos to become incarnate in human life; who is not localized or limited, but is an ever-present Spirit, known in some measure by all those who worship in spirit and in truth. We agree in our affirmation that there once lived in Galilee a man who felt God in his human blood and brain, from the bench at which he wrought to the mountain on which he taught, and from the manger where he was laid to the cross on which he died, and that he who thus knew God has brought that blessed knowledge of God to men. Together we affirm that sin is in the world, and that God loves and seeks to save the sinner. Together we hold that it is a terrible thing for a man to live in sin, and none of us hold that it is safe for a man to die in sin. Together we affirm that godliness is profitable for all things, for this life and every other where God reigns. Together we hope and strive for the coming of his kingdom. . . .

In my admiration for the enthusiasm and righteousness of Methodism, I gladly sit at the feet of Wesley. In so far as Swedenborg has helped me to understand that the unseen things are eternal, I am a Swedenborgian. In so far as Channing has brought nearer to my mind and heart the real humanity of Christ, I gladly acknowledge him as my teacher. Without being a Universalist, I am thankful to the men who have taught us that a man's fitness for heaven may not depend upon his opinion of hell. If salvation is a matter wholly of doctrine, and men are justified by opinion, then I can prove most other men hopelessly in the wrong by the same token that assures me that I am right. But, in common with the Christian world, I believe in salvation by faith and not in salvation by conjecture. We are learning, I think, measurably to accept the affirmations and deny the negations of both sides in controversy, and thus enlarge the area of truth in our possession. All things are ours—Paul, Cephas, Apollos, Caivin, Wesley, Roger Williams, Ballou, Milton, Huxley, Channing, things present and things to come, thank God! And in the unity of this liberty and fellowship we stand. We all are glad to learn from each other today, and we all reserve to ourselves the right of being wiser tomorrow.

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—Louis Agassiz.

Inquirers for the true way of life are not likely to listen long to professional guides who tell them that there is no such way, or that all roads are equally direct and equally safe.—*The Christian Register.*

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The Congregationalist

THE EFFECTIVE ILLUSTRATION

The preacher spoke of little things,
Their influence and power,
And how the little pitted speck
Made all the apple sour.

He told how great, big, sturdy oaks
From little acorns grew,
And how the tiny little stone
The burly giant slew.

But the cyclist sat there unimpressed
By all the speaker's fire,
Until he went outside and found
A pin had pierced his tire.

It is absurd to speak of improvements in production as due either to debtors or creditors, or of either set of persons as being entitled to the major share in the results of improvements. So far as any class is specially entitled to claim them, it is the class of active business men who are both creditors and debtors. . . . Taking debtors and creditors the world over, it can be said that their relations have shown probably as near an approximation to justice and as little disturbance from monetary causes as is likely to be secured under any system we can now find.—Prof. F. W. Taussig of Harvard University.

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 18-24. Belief in Christ, What It Is and What It Does. John 4: 46-53; Acts 16: 25-34.

Belief in Christ is not so very different from belief in one another or in the noble souls of the past and present. Jesus, when he demands our trust, does not appeal to a set of powers which we have never before exercised. Faith in him, to be sure, is greater than faith in any one else, but only because of his pre-eminent greatness. Nor is belief in him the same thing as a full and accurate knowledge of who he was, of his place in the Trinity and of his pre-existence. If we had to wait until we knew all about these matters before we believed on him our plight would be sad indeed. A child loves and trusts its mother long before it has any true idea of the background of her life, her early training, her traditions, her temperament.

When Jesus declared that the sin of the world lay in the fact that it did not believe in him, he was not condemning men for not having the right metaphysical notion about him, but for not recognizing in him the supreme qualities of manhood, for not heeding the message of forgiveness which he brought, for not accepting the standards and the values for human life which he exalted, for not believing that he knew what he was talking about when he spoke of the worth of the soul, the beauty of holiness, the blessedness of meekness and self-sacrifice. And it is still the crowning sin of our modern world that it does not in this sense believe in him; that it looks upon him as an amiable, well-meaning Galilean fanatic, with visionary ideas altogether unsuited to the business, the politics and the society with which we have to do.

But for those who believe simply and wholeheartedly in Jesus there comes a change of thought and practice which it is not exaggeration to term a new birth. We see how a human love sometimes transforms a man, sets the idler at work, makes the spendthrift prudent. But far beyond the compelling force inhering in an earthly affection is the pull and the push of a love for Christ. There are practically no limits to its sway. What belief in Christ has done for countless thousands, what it is doing today, is a simple matter of record. You cannot laugh these realities out of court. What the same faith is going to do for the world in years to come we can only surmise. If it be not effective in and through us it will be our fault and our lasting misfortune, but our remissness will not stay its triumphant march.

Three things among many others belief in Christ does. It steadies a man. It is the rudder that keeps the ship from careening too far. The Christian in life's exigencies is calmer than others. He rights himself more quickly when storms bear down upon him. Again, this faith purifies a man. Give it a fair chance to work and little by little it takes out the passion and the folly, the pride and the selfishness which make life so burdensome for many of us. Finally, it frees a man. It releases his powers, it uncovers hidden capacities and makes him large, liberal and loving.

Parallel verses: Ex. 14: 13-22; Josh. 3: 9-17; 2 Kings 4: 18-36; Mark 9: 17-29; John 9: 27-38; 1 John 5: 1.

CHRISTIAN ENDEAVOR NOTES

Texas Endeavorers some time ago organized a floating society on board a vessel where the English captain became president.

Perhaps the first instance where a Junior society has been formed without a superintendent at the beginning was at Phoenix, Ariz.

For July the Prayer Chain will pray for religious work among young people, that this modern movement for enlisting young people actively in Christ's service may meet with ever-widening success, that

to this end the convention at San Francisco may be mightily blessed of God.

The committee in charge of decorations for the Massachusetts State Convention at Lynn in September asks societies and unions to send banners for decoration, addressing the committee at Box 107. Information about the convention may be had from James Warnock, Swampscott, Mass.

At the Kansas convention, which brought about 1,600 young persons to Topeka, the missionary banner, given for the first time, was presented to a society that gave on an average more than \$2 a member for missions alone during the year, in addition to contributions for other objects and other amounts given by individual members. More than \$7,000 were given for benevolence by about 350 societies, while more than 150 societies reported gifts amounting to more than \$1 a member.

The superintendent of the evangelistic department of the Wisconsin State Union, Rev. J. O. Bushnell of Hartford, Wis., in connection with Evangelist J. R. Pratt, is to conduct a training school for Christian workers at Watertown, Wis., from July 12 to Aug. 9. The business men of the city have subscribed \$500 to fit up a building for the purpose. No charge is to be made except for board and room. Every society in the State should send one member to receive preparation to aid in training others.

The Japanese convention this year met again at Kobe, where the first convention was held. In five years the number of societies has doubled and 20 out of the 60 sent delegates and others sent reports. Resolutions were adopted looking to more energetic extension of the movement and the holding of a special meeting for prayer in the autumn. A very pleasant social gathering at the Kobe College for Girls followed the meetings of the convention. A photograph of the delegates was taken, and "God be with you till we meet again" was sung in Japanese at parting.

The civic club and the social settlement help to promote morality, but the power we seek is not in them. The only power for the salvation of souls is the gospel preached with authority from heaven.—*Rev. H. H. Kelsey.*

TEACHERS AT MONTREAL.—The American Institute of Instruction will be in session at Montreal during the early part of July, and the arrangements which have been made include quite an extensive tour through the White Mountains. A special train will leave Boston on Thursday, July 8, at 9 A.M., via the Boston & Maine Railroad, for Montreal, running via Intervale Junction, Fabyan's and Newport to accommodate tourists from Boston and vicinity, while tickets via nearly every route imaginable to Montreal from many New England points are to be had at the Boston & Maine ticket offices, where circulars regarding rates and routes to the convention can also be obtained.

Tired, nervous, sleepless men and women—how helplessly they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do more work," because Hood's Sarsaparilla has power to enrich and purify the blood and make the weak strong—this is the experience of a host of people.

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Starting from Buffalo at 10:15 P. M. on any Tuesday or Friday during the summer season, the route is through Lake Erie, touching at Cleveland early the next morning, and at Detroit that afternoon, passing through the "straits," the beautiful Lake St. Clair, and the St. Clair River by daylight, then into Lake Huron and through that great inland sea, reaching historic Mackinac Island at 10:30 the second morning, thence up the extremely picturesque St. Mary's River, dotted with full 5,000 islands, and passing through the "Soo" and its world-famed locks, all by daylight. The following night and day are spent on the vast expanse and in the invigorating atmosphere of Lake Superior, Duluth coming into sight as the evening shadows fall. After three-quarters of a day in the Zenith City the return trip is made in the reverse order, so that the entire route is seen, going or coming, by daylight, and Buffalo reached at noon of the seventh day.

"Seven halcyon days of blessed rest," worth a month's ordinary vacation to the weary brain and tired body.

While to this unequalled cruise for rest and health and pure enjoyment Nature has contributed so much that is grand and beautiful, nineteenth-century progress, as evidenced in the flourishing cities, summer resorts, and the immense commerce of the lakes, has added that requisite so necessary to interest one and so noticeably lacking in a mere ocean voyage. But it remained for the Northern Steamship Company to bring all within the experience of the tourist by a fleet of steamships which are to the Great Lakes what the finest hotels are to the most celebrated summer resorts.

The North Land and *The North West* are, indeed, nothing less (and at the same time a great deal more) than great summer hotels afloat.

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quarters of the ordinary steamship, and replace it with the picture of private parlors *en suite* with bath, brass bedsteads, couches, easy-chairs, electric lights, etc., with state-rooms finished in Cuban mahogany.

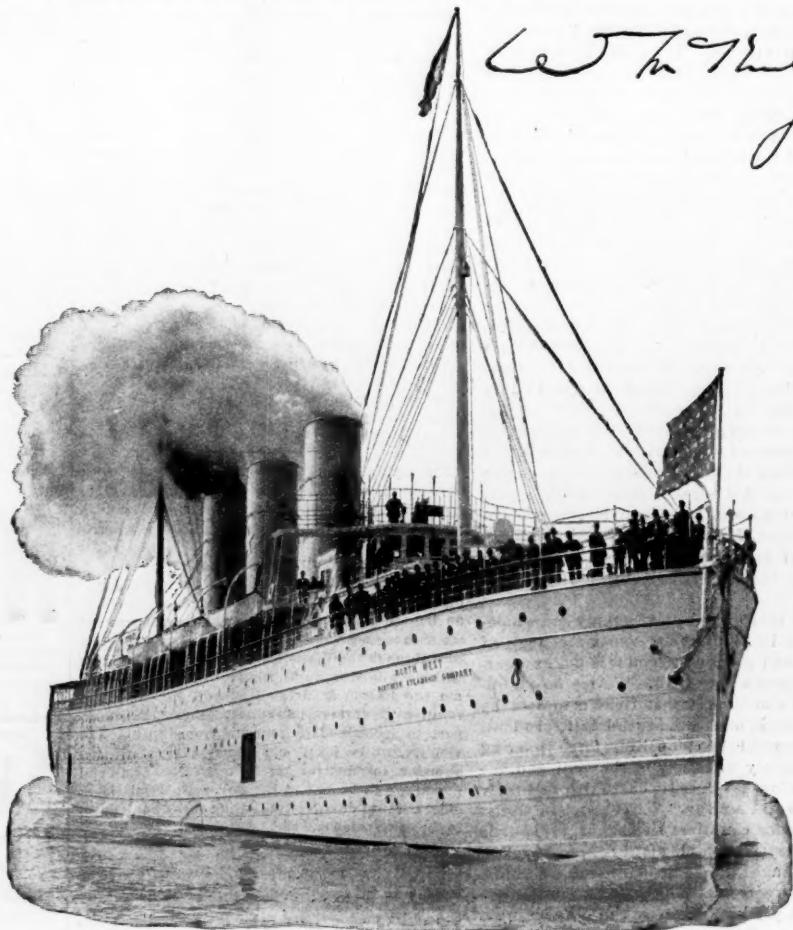
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